







Division I

Section 7





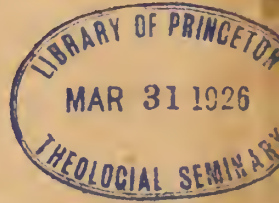




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American Baptist Magazine,

AND



Missionary Intelligencer.

NEW SERIES.

.....

That they all may be ONE. JESUS.
 One Lord, one faith, one baptism. PAUL.

.....

VOL. II.

THE AVAILS OF THIS WORK WILL BE DEVOTED TO MISSIONARY PURPOSES.

BOSTON :

PRINTED AND PUBLISHED
BY JAMES LORING, AND LINCOLN & EDMANDS.

1819.

INTRODUCTION.



HAVING consented, at the request of the Trustees of the "Baptist Missionary Society in Massachusetts," to continue our editorial labours, we improve this occasion to offer a few remarks in behalf of ourselves, and the Magazine. Sensible that we cannot command the time from other numerous duties, which ought to be devoted to a periodical publication of this nature, we could have wished to resign the work to men who had more leisure, and who were better qualified for the task. We are willing, however, to sustain the cares of this department, till such an opportunity is afforded. Indeed, we consider ourselves publickly pledged to support the American Baptist Magazine: and we have met with as much encouragement to redeem our pledge, as it was reasonable to expect. The cordial approbation expressed by our brethren, under whose direction the Magazine is published—the widely extended patronage it has received—and our own conviction of its importance and utility to the Religious Public, induce us to persevere in our editorial duties.

At a late meeting of the "Board," under whose patronage the Magazine is published, a Committee was appointed to examine the Agents' accounts, and to present a general view of the expenditure, and profits arising from the publication of the work. The persons to whom this duty was assigned, made the following statement, which, on being accepted by the Board, was ordered to be inserted at the commencement of the present Number.

"The Committee, appointed by the "Board of Trustees of the Baptist Missionary Society in Massachusetts," to examine into the state of the American Baptist Magazine, having attended to that service, submit the following

REPORT.

It appears from the Agents' accounts, that *one hundred and thirty four thousand* Magazines have been printed in the two years since the commencement of the New Series, and that the cost of the same, including all expenses, is, - \$7903,30 cts.

That the Agents have received	}	\$5735,29
on account of sales of Magazines		
That there is due from various	}	\$5772,29
persons for Magazines already sold		

Amounting in the whole to	}	\$11507,58
Deduct from this amount all expenses, as above, viz.—		\$7903,30

There is left in favor of the Magazine, a balance of	}	\$3604,28
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There are also on hand unsold, 11,454 Magazines, many of which will yet be disposed of.

From the above statement, it appears, that a balance of \$3604,28 will remain to aid our Missionary funds, after paying all expenses of the work for two years.

Your Committee would further remark, that at the commencement of the New Series, a considerable sum was necessary to put it in operation, before returns could be realized; the Agents were therefore authorized to draw on the Treasurer of the Society, \$1000, which, however, was repaid in two months, from the proceeds of the work.

From the above review, your Committee feel a high degree of satisfaction in perceiving that on the completion of the first Volume, the Missionary funds have not been in the least retrenched, but will eventually be much increased, and our means of Missionary operations much enlarged; while at the same time the Magazine is diffusing knowledge and information through many parts of our country. When in addition to the profits which will result from the work, we consider that the number circulated has increased from four, to eleven thousand, we believe that every friend of Zion must rejoice in the encouraging prospects which the work presents."

JOSEPH GRAFTON,
ELISHA WILLIAMS,
NATHANIEL W. WILLIAMS, } Committee.

It is hoped the above "Report" will be highly satisfactory, and pleasing to our numerous readers. From it they will see, that if the Subscribers and Agents are punctual in making payment, a considerable profit will be realized annually. Should it dispose them to recommend the work to the perusal of their friends who have not become subscribers, we shall rejoice; because we think the cause of truth, and the cause of Missions, will be thereby promoted. It is probable some may object, that whatever funds may accrue, "for the benefit of missions," they will be so locally applied, as to be of no advantage to the section of country in which they live, and therefore can be no inducement for them to give circulation to the Magazine. A reference to facts will furnish the best answer to this objection. The Baptist Board in Massachusetts, disclaim all local partialities in the appointment of their Missionaries. The *destitute* situation of a place, not its *geographical* position, is that which alone is necessary to recommend it to their attention. Hence in the District of Maine—Vermont—Rhode-Island—Connecticut—New-York—Pennsylvania—Ohio—Virginia—and Louisiana, Missionaries have laboured, and in most of these States are still labouring, under the patronage of this Society.

Nor have the "Board" restricted themselves in the appropriation of the profits resulting from the Magazine. Should the Foreign Mission need their aid, the Board will esteem it a privilege to present a free-will offering from the "fruits" of this work. While they are attached to *Domestic*, they also esteem it an honour to avow themselves the steady and ardent friends of *Foreign* Mis-

sions. In these sentiments, we, as Editors, unreservedly coincide. The time has arrived when Christians cannot view with indifference the condition of the heathen world. We are therefore determined not only to use our influence in the pages of this work, to promote the prosperity of Missions in our own country, but also to excite the commiseration of our readers, for those "who are sitting in darkness and the shadow of death."

In this place we would advert to another Publication, entitled the "Latter Day Luminary," edited by a Committee of the Baptist Board of Foreign Missions for the United States, and issued quarterly. Its object is, to diffuse Religious and Missionary Intelligence, more especially through the vast extent of country lying west of the Alleghany mountains. It needs not our praise, or we should cheerfully say it is conducted with ability and piety. If it should contribute to the increase of the Missionary funds, it will give us great pleasure to see the "Luminary" shed its salutary and animating rays through all the regions of the West; and become the instrument of directing the attention of christians in that part of the country to the awful condition of millions who are groping in darkness at noon-day, and living without hope and without God in the world.

Aware that a diversity of taste must exist where the class of readers is large, it will be our aim to gratify this diversity as far as is consistent with truth, and the general design of the work.

Our pages will be enriched with *Memoirs* of good men. Original biography, if interesting, will always be preferred. When this is not at hand, we shall endeavour to perpetuate the memory of those "righteous dead," who were eminent in their day for piety, talents, and usefulness. The practical tendency of this species of writing is universally acknowledged. The writers of the New Testament were persuaded that example was more powerful than precept; hence the frequent recurrence, in their epistles, to the eminent worthies who had preceded them; and especially to the Son of God, who "left us an example that we should follow his steps." Perhaps it would be difficult to say how many Missionaries have imbibed their first impressions in favor of the work in which they are engaged, by reading the *Memoirs* of Samuel Pearce, and other similar productions. The same effects in relation to other branches of the christian temper and conduct, have attended a perusal of the lives of good men.

Essays, on practical, experimental, and doctrinal subjects, may be expected to occupy a place in the Magazine.

Reviews will occasionally be inserted.

Missionary Intelligence will form a prominent part in our work; and although from the nature of things it may be expected that we should give a more minute detail of the operations of our own Missionaries, both at home and abroad; yet we shall endeavour to record all facts which are of general interest, to whatever denomination of Christians they may relate. If the Heathen are converted, if a nation change their gods, if the cross is tri-

umphant, we will record the triumph, and call upon our readers to rejoice with us, whether the instruments in effecting this moral revolution were Baptists or not. Here we will stand on the broad ground of Christianity, and cordially congratulate our fellow christians on the success of their labours.

Reviews of Religion in our own land, will not pass unnoticed. If the conversion of *one* sinner occasions joy in the presence of the angels of God, it may be hoped that the intelligence this Magazine will convey, will occasion joy in the presence of the saints on earth.

The erection of places for public worship, the ordination of ministers, and other events connected with the state of Zion, will be constantly announced.

Such *Obituaries* will be inserted, as are likely to excite a general interest. It will give us pleasure to convey our readers to "the chamber where the good man meets his fate," that there they may learn, under the most impressive circumstances, the vanity of the world, the unchanging faithfulness of God, and the excellence of that religion which supports the soul, when all earthly comforts fail.

Poetry will not be excluded, when we are favoured with such as breathes a spirit of piety, united with a correct taste.

As often as our means will justify, we shall adorn our work with well executed *Portraits*.

We tender our sincere thanks to those of our friends who by writing for the Magazine, have contributed toward its support. We earnestly solicit the continuance of their aid, and we hope that others who are able to furnish suitable materials, will exert themselves for this purpose. We beg such to consider that by furnishing an interesting article for the Magazine, they may become the means of consolation and instruction to thousands. The paper which they send for insertion in our work may prove a source of comfort to the poor cottager, it may gladden the widow's heart, or guide the steps of the neglected orphan. It is not too much to expect that such communications may be the means of arresting the sinner in his career of folly—of reclaiming the wandering professor—of inducing the pious to combine together for some important object, which shall have a happy influence on succeeding generations. How much evil may thus be prevented! How much good may thus be achieved! May these reflections be duly weighed by such of our brethren as are able to supply us with valuable matter for the Magazine.

Boston,
Jan 1819.

THOMAS BALDWIN,
DANIEL SHARP,
JAMES M. WINCHELL, } *Editors*

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 1.

JANUARY, 1819.

VOL. II

Religious Communications.

We give place to the following remarks, at the desire of our worthy Correspondent, simply to prevent any wrong inference being made from the communication to which he alludes. We are persuaded that it was not the design of "Gaius," either to countenance the neglect of prayer, or to deny the propriety of what some might denominate *long prayers on particular occasions*. His remarks, it will be perceived refer solely to prayers offered in public, in the social meeting, or in the family, where the impropriety of which he complains has been known too frequently to exist. On this subject our correspondents are agreed. We hope the duties of the closet, so necessary to the life and comfort of the christian, will not, and they certainly cannot, be either neglected or abridged, in consequence of any remarks designed to render public services appropriate and agreeable. [Editors.]

ON PRAYER.

To the Editors of the American Baptist Magazine.

PERMIT me to offer to your readers some remarks suggested by a communication in the number for September, entitled, "Impropriety of long Prayers."

It is indeed true, as your Correspondent observes, that many who lead in devotional exercises, are injudiciously and unappropriately long. And it would be well if some friend should inform them of the impropriety, into which they have, perhaps unconsciously, fallen. It is true, also, that the weariness and distraction of thought, of which he complains, arises, *in part*, from these defects.

Notwithstanding this, few persons, I think, would object, in the social prayer meeting, to the fer-

vent breathings of devotion, even should the humble suppliant occasionally spend more than fifteen minutes in praise, in confession, and in petition. Surely we can conceive it possible to spend even an hour in prayer, without vain repetitions; and when the spirit of supplication is bestowed in large measure on him who leads in prayer, we may consider it very probable, that the same spirit is shed on others, and that an exercise of devotion longer than usual will not then occasion the saying, "What a weariness is it!"

I am persuaded your correspondent would not wish that the Christian, in his *secret* devotions, should restrict himself to two or three minutes, although his remarks have been understood by some as implying this. Undoubt-

edly there are but few, if any, who spend too much time in the devotions of the closet; the greater proportion of Christians err on the side of remissness in those duties, in the performance of which no eye but that of God is upon them. Sutcliffe, though a man of prayer, lamented on his death bed, that he had not more abounded in the exercises of devotion; and it is beyond doubt, that Daniel, Brainerd, and Gardiner, did not lament, in prospect of death, that they had spent so many hours in communion with the Father of their spirits.

I have already granted that a weariness is often occasioned by the improper length of prayers. A good judgment is necessary on the part of him who leads in devotion, that the exercises may be adapted to the occasion. By introducing what is not appropriate, persons often injudiciously protract their prayers, while often they become tedious on account of repetition, or in consequence of a heavy, dull, languid delivery. Sometimes a prayer is unnecessarily lengthened by a redundancy of expressions, by a too frequent introduction of the names of God, by inappropriate epithets attached to those names, and by the too frequent recurrence of such terms as, "We pray thee,"—"We humbly beseech thee," when they had better be omitted.

But most of these defects arise from one other,—from a defect of piety, from a want of spirituality. This, I apprehend, is the *great* cause of the weariness complained of. They who join, as well as they who lead in prayer, possess not that fervent devotion, that delight in communion with God, which should characterize the Christian. The efficient remedy, therefore, for the weariness and distraction of thought,

so frequently attendant on devotional exercises, consisteth not so much in shortening our prayers, as in strengthening our faith, and love, and spirituality. Let ministers and all who occasionally lead the devotions of others, aim after the devotional spirit of Paul; let Christians live nearer to God, and conform more to the lives of primitive believers; and then, to use the words of your correspondent, "our prayer meetings will become increasingly pleasant, family worship will be delightful; and in the prayers on public occasions, the assembly will feel an interest and pleasure, of which, at present, they have no conception."

TABOR.

For the A. B. Magazine.

JOY IN THE GOD OF SALVATION.

Although the figtree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. Hab. iii. 17, 18.

WE must not imagine, that heaven consists merely in the emigration of the soul to some distant and unexplored region, nor yet in its translation from abodes of pain and uncertainty, to climes of undisturbed bliss and reality; but rather, that it results from the capacity of the soul to take pleasure in God. The error of placing the felicity of the righteous at an immense distance, and considering it as differing in essence from all that is felt in the present life, is more general, and more hurtful, than will be at first admitted. It is through the prevalence of this delusion, that those who have had only superficial views and

experiences in religion, can persuade themselves that their state may be good, and their hopes well founded. For, whilst they are conscious of the absence of that joy which the favour and presence of God must impart, they console themselves under this manifest deficiency, by recurring to the long cherished error, that heaven is an untasted delight. Accordingly, they are contented to live in the utter destitution of that spiritual happiness which they consider an impracticable attainment, whilst in the body. They indolently surrender themselves to the influence of whatever is adverse to experimental piety, and regard all the present feelings of christian satisfaction as a presumptuous anticipation of a future prerogative. To them, religion would appear gloomy and solitary, if it were disjoined from the enjoyments of sense, and the cheering aspect of this world. The conclusion in which they rest, is, that although the spirit should have had no joyful intercourse with heaven during its residence in the body; yet as soon as it enters the scenes of eternity, it must be in an instant accommodated to the amazing dimensions of its new habitation, and suited to the exercises of a state wholly foreign to its former pursuits.

This dangerous mistake results, in a great degree, from the influence of that fallacious hope which induces men to expect a joy, they know not what, on their transition from the body; and though it is sustained by no sensible and consistent impressions of present comfort, they account for their incapacity to be happy in religion, from their preconceived opinion of the remoteness of heaven. Under such a persuasion, they are at no

pains to obtain realizing assurances, are under no inquietude from their unproductive profession, are prompted to little or nothing of that self-inspection by which the godly try themselves, are strangers to the anguish which results from the hidings of God's countenance, are invulnerable to the piercing arrows of the Almighty, and secured in the slumbers which have been invited by a false view of religious joy. It is allowed that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath provided for them who love him; yet it must be maintained, that faith is able to afford a "joy unspeakable and full of glory;" that it is not so much place as capacity that constitutes heaven; and that the final glory of saints will be only the perfection of that spiritual capacity, which has its rudiments in this life, for receiving pleasure from communion with God.

The words prefixed to this essay, furnish a lively view of that sacred pleasure which a pious mind could receive from the presence of God, and the security of his salvation. It is here we see the believers' power to be happy in spite of all the oppressions of bodily want, and amidst the desolations of nature. In like manner we should be prepared, in the most signal prostration of our earthly hopes, to exult in God; and grasp those joys, the chief recommendation of which is, that they are wholly purified from all the mixtures of earthly delight. For although, neither drought nor any other disaster should frustrate the hopes of the husbandman, so as to present an arid waste, instead of fruitful fields and golden harvests; yet it is certain, that to us who now

live, the verdure of the fields and the splendor of the heavens must be shortly arrayed in blackness. To the eye dim with age, the fig-tree loses its beauty; and to the taste vitiated with disease, the cluster loses its relish. And to him who descends to the valley of the shadow of death, all the visible properties of nature are rendered equally incapable of giving comfort. But we should consider it very possible, that the scene which the prophet supposes, may be exhibited to us; for our country, at least that part of it where the writer of this resides, from an unexampled drought during the summer of 1818, was threatened with an alarming inadequacy in the customary supplies of provision. In numerous instances, throughout extensive fields the means of human nourishment, instead of being matured by genial seasons, have been seen on the burning surface of a parched earth, drooping and withering in dismal ruin. Such circumstances are to us the call of providence to scrutinize our qualifications for enjoyment in the God of our salvation, when we shall have been shut out from all that gives enjoyment to our sensitive existence. This serious examination of ourselves will appear more necessary, if we allow due influence to the consideration, that many of those who wear the external garb of religion, could not be rendered more miserable than to be excluded from every other source of happiness but their religion. This is no substitute to them for earthly pleasures, no compensation for the loss of secular enjoyments; and the place which should furnish access to nothing else would be deemed a most unwelcome solitude.

But let us remember that notwithstanding this, there is to be

found in the Lord a happiness, which the sudden extinction of all created good could not vary, nor diminish. The pre-requisites to this happiness, we shall now consider—

1. To be joyful in the Lord, there must be a sweet accordance betwixt his spirit and ours.

An agreement of nature is necessary to the happiness of those who must dwell together; for what joy can exist in a state of variance and strife? What grateful quietude can take place, amidst the agitations of perpetual hostility? The men of the world do not consent to the ways of God; they are equally averse to the dispensation of his grace, and the administration of his justice; to the holiness of his character, and the rectitude of his government; to the purity of the law, and the sanctity of the gospel. Can two walk together except they be agreed? No object, all the attributes of which are repulsive to every principle of our nature, can yield us pleasure; and perhaps no greater torture could be imagined, than to be confined exclusively to such. The material creation is in some measure suited to the residence of fallen creatures. Its parts are so constructed as to convey agreeable impressions to all our senses. But it is possible to imagine a different construction; and to suppose, that every pleasing quality of nature were reversed, that its wide extent was only an aggregate of properties repugnant to all the laws of our constitution, that the lustre of the sun imparted a horror inexpressible to our inmost souls, that the flowers and fruits of the earth were nauseating to our taste, that sympathy had no lenitives, friendship no endearments, and beauty no attractions. This supposed inversion in the objects of natural pleasure, becomes real in refer-

ence to the spiritual world. The animal man has no taste for the joys of heaven. The Sun which shines there, would strike amazing terror to his soul by the excessive purity of his rays—the fruit from the tree of life, would sicken instead of heal. According to Milton, the idea of singing “forced hallelujahs to the God-head,” was more intolerable to the fallen angels than the fiery lake on which they lay extended.

If, therefore, there is any felicity in the presence of God, that agreement of our nature with the divine, which was lost by original guilt, must be restored. In the conversion of the soul this spiritual concord begins. It is then we yield to the influences of the Spirit, desist from our rebellion, surrender to the control of the Lord, consent to the excellency of his law, and concur in all his methods of mercy. In such an assimilation of nature to the image of Christ, we must be sensible of a peculiar joy. It will be our happiness to follow where he leads, to practise what he commands, and to visit the place of his abode. Like Enoch, we may walk with God; like Moses, prefer the afflictions of his people to the pleasures of sin, and like Job, trust in him though he slay us. We shall not ask the world to help us to be happy, nor shall we dread its power to inflict a lasting wound.

———“Too blest to mourn
“Creation’s obsequies,”

we shall think of nothing so much as the ultimate bliss of that communion, the subordinate results of which are so cheering and delightful. As the soul’s accordance with the character, the will, the grace, and providence of God is confirmed, and matured by certain gradations, so the happiness of this blessed harmony, will increase with every additional discovery of his goodness and beau-

ty. The more we find, that is lovely in him, the more we shall exult to be like him. And if the expectation of heaven warm our hearts with peculiar transports, it is because “when he shall appear, we shall be like him, for we shall see him as he is.”

A mind that dissents from none of the operations of the divine dispensations, is not easily perplexed, nor disquieted. By the extent of its resignation, it anticipates the more obvious possibilities of probationary suffering, and is, therefore, not thrown into the dissonance of a murmuring spirit, by unexpected visitations. It has already conceded, that “the way of a man is not in himself;” that God’s will must be done, that the Lord shall “do what seemeth him good;” that “he doeth his pleasure in the armies above, and among the inhabitants of the earth beneath:” and such a concession must secure to all the events of providence, a peaceful submission. By such a mind it will be easily seen, that those acts of seeming severity by which the Lord exercises the faith and patience of his people, and which might appear calculated to break the harmony betwixt him and his afflicted children, obtain their consent, as methods of wisdom and grace. They find, that when earthly things are most remote, God is nearest to them; that when their hearts are most severed from all present objects, they have the more sensible delight in communion with Him; that it is an unspeakable happiness to meet him all alone, with the world shut out, and the soul closed against its intrusive vanities. Accordingly it will appear, that the agreement of spirit of which we speak, is not only the conformity of the heart to the divine nature as effected in regeneration, but also the consent of the judgment to the var-

rious orders and acts of Providence.

This becomes a solid foundation of happiness in God; for if those acts of his Providence, which are most adverse to all our temporal felicity, subversive of our favourite calculations, and embittering to all our enjoyments, are so mitigated in their afflictive tendencies by the sense of his mercy, that we cannot deny our acquiescence, what will be our adoring admiration of those heavenly displays of his love which no cloud shall obscure? If our spirits are made to accord with what he is, and with what he does in a state which has periods when he seems to hide his face, and to draw the darkness of indignation around his countenance; how much more shall we harmonize with his divine exhibitions when transported to these scenes, where no jarring sound shall ever disturb the echo of benediction, and no shade of displeasure ever vary his complacent smile? What is consent now, will be admiration then; what is submission now, will be exultation then; what is approbation now, will be adoration then; what is a partial view now, will then be perfect knowledge. Let us now yield ourselves to God as those who are alive from the dead, and rejoice in the God of our salvation.

To be continued.



CRITICAL REMARKS ON JOHN i. 3.

"All things were made by him, and without him was not any thing made that was made" John. i. 3.

First. What is meant by all things?

Second. Who created them?

First. What is meant by all things? The latter clause of the verse, "Without him was not any thing made that was made," is designed as an explanation of the former part, agreeably to the customary mode of writing, which

we find in the apostle John. It is certainly clear, that at first view, the expressions appear to be without any limitation; and that they were intended to be so, is confirmed by the 10th verse, which mentions the world as part of the *all things* which were made. It is said in the same way, Gen. ii. 4, "God saw *all things* that he had made." Heb. i. 2, Christ is represented as "Upholding *all things*;" and again, "For thou hast created *all things*," Rev. iv. 11. The word *παντα* is used by the Greeks to express *all things* in the most general meaning of the phrase. And since the connexion of the words certainly does not require *τα παντα*, in our text, to be understood metaphorically; it must be understood literally; and therefore signifies *all created things, visible and invisible.*

Second. Who created them? "All things were made by him." That *him* here relates to the *Λογος* mentioned in the 1st verse, is not disputed, for there is no other antecedent. That Jesus Christ is the person intended by *him*, is almost universally acknowledged. This point is not contested.

But to our interpretation of the whole passage, it is objected—

First. That Christ is the independent cause of *all things* could not be intended, for the creation of them "is uniformly and invariably ascribed to the Father both in the Old and New Testaments."

Answer. This is not true; for we read, 1st Cor. viii. 6, "One Lord Jesus Christ by whom are *all things*." Rev. iv. 11. "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created *all things*;" and Heb. i. 8, "Thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands." The apostle, Coloss. i. 12, speaks of "Giving thanks unto the Father, —who hath translated us into the kingdom of his dear Son,—

the first-born of every creature. 16th verse. "For by him were *all things* created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities or powers: *all things* were created by him and for him." Is creation then "uniformly and invariably ascribed to the Father?"

The *second* objection is, That the verb *Γινομαι* is never used in the sense of *create*.

The LXX however render *γινωμαι* as equivalent in signification to the Hebrew verb *ברא*. That *ברא* signifies 'to bring into existence,' 'to form,' 'to create,' needs no proof, except to read the first verse in Genesis. In Psalms, in Isaiah, in Genesis, *ברא* is translated by *γινωμαι*, Ps. cxlviii, 5; Isaiah xlvi, 9; Genesis ii, 4. So Gen. i. 3, "Γενηθητω Φως και Φως εγενετο." Who can entertain a doubt that the *creation* of light is here intended?

But let us examine its use in the New Testament. The apostle James iii. 9, speaks of "men which (*γεγονοτας*) are made after the similitude of God." Heb. xi. 3, "Things which were seen were not (*γεγονεναι*) made of things which do appear." So John, "And the world (*εγενετο*) was made by him." Arguments then drawn from the use of the word *γινωμαι*, are destitute of all support from philology.

A *third* objection to our interpretation is, "that creation could not be ascribed to Christ as the *efficient cause*." In the expression *δια αυτου*, it is said, the preposition *δια* is used, almost invariably, to express merely the relation of an *instrumental cause*, and not the act of an *efficient one*.

Here again is another mistake, for Paul, speaking of God the Father, says, Hebrews ii. 10. *δια αυτου* "by whom are all things," and again, 1st Corinthians i. 9, "God is faithful (*δια αυτου*) by whom ye are called," and surely HE cannot be the *instrumental*

cause. Other instances might be cited. The nature of the case too requires that such should be the interpretation here. After all, who can attach so much importance to the mere use of a preposition, as to prescribe rules of faith from it; especially in the New Testament, where so many departures from Greek usage are found?

But grant the rule adopted by our antagonists, and we are furnished with an incontrovertible argument in favour of the divinity of Christ. They affirm that *υπο* designates the *efficient* and *δια* the *instrumental cause*. Acts iv. 16, "for a notable miracle hath been done (*δια αυτων*) by them;" so xv. 12, "miracles and wonders God wrought among the Gentiles (*δια αυτων*) by them." All admit the apostles to be instruments, and the *δια* according to the rule of criticism adopted, is used. But when Christ is mentioned as working miracles, &c. the *υπο* which designates the *efficient*, is used. Luke v. 15, "Were healed of their infirmities (*υπο αυτου*) by him;" and xxiii. 8, "and he (Herod) hoped to have seen some miracle done (*υπο αυτου*) by him." See other instances in Luke.

We may gather from our inquiries—

1. That *all things* means the material universe, the heaven, the earth, and all "that is therein."

2. That the *Λογος*, the incarnate Word, Jesus Christ, is the Creator of *all things*. That omnipotent power cannot be delegated, is admitted by all. That there can be but one Omnipotent Being, is admitted by all. That to *create* requires omnipotent power, which belongs only to God, is admitted by all. That Christ created *all things* has been proved. Christ then is possessed of omnipotence. He is the mighty God. Then are we bound to worship him as such, and not rob him of his glory.

Missionary Intelligence.

BURMAN MISSION.

EXTRACT OF A LETTER FROM MRS. JUDSON TO HER FRIEND IN THIS COUNTRY.

Rangoon, Feb. 10, 1818.

My dear Mrs. C.

It is now four long years and a half, since we took up our residence in this spiritually benighted land, and to this day do we continue to offer our thanks to God, for having brought, and continued us here. To this day can we testify that God is good, that he is a faithful covenant-keeping God, who is worthy of the entire trust and confidence of all his creatures. Never for a moment has he left us to feel that our views of the practicability of missions, on our first setting out, were visionary, consequently we have been preserved from those distressing, agonizing feelings resulting from regret and disappointment in a darling enterprise. On the contrary, we feel that missions to the heathen are practicable, and not only so, but the very blood of heathen souls will be required at the hand of those christians, who do not make every possible exertion to send the gospel among them. This is all that is required of the christian world. To give success, is another thing from using the means. God will not call us to an account for *not converting* the heathen. This, this is the work he reserves for himself. But he will call us to an account for *not using the means*, for this part of his work he has given his creatures to perform. Neither have we any reason to be discouraged, because he has not given efficacy to the first communications of divine truth which we have made. It would be almost a miracle for

these Birmans to throw away a system of religion which they have been accustomed to consider sacred from time immemorial, on the very first intimations of its being false, or on the first intelligence that there was another and a better. They must have time to examine, to read our sacred writings, and to see the effect our religion produces on its professors, before they will (humanly speaking) feel the least inclination to embrace the humbling doctrines of the gospel. They do not feel *themselves* in such a miserable perishing condition, as *we* view them, consequently they do not feel the necessity of laying hold on the hope set before them. We hope our friends and patrons will not be discouraged because no one of those poor Birmans who have heard the gospel has embraced it, but continue to strengthen and encourage us by their prayers and communications, and in time we doubt not they, with us, will reap if they faint not.

We are anxiously looking for the arrival of the missionaries, who, we hope, have long since left America. God grant that they may prove true missionaries of the cross, prepared and willing to suffer, whatever may await them here. We consider the circumstance of other missionaries having their hearts turned toward the Birman empire, as an indication of the will of God to strengthen and establish this mission, and a prelude of his more merciful intentions to turn the Birmans from idolatry to serve

the living God. I anticipate much happiness in once more enjoying the society of "sister spirits," in once more uniting with female friends in social prayer. And O may it not be long before our number will be increased by the addition of *Birman sisters*, chosen from the ranks of idolatry to enlist under the banner of the Prince of peace. I have a meeting of females consisting of between twenty and thirty. Sometimes I feel as if I could not leave them, until they had embraced the Saviour of sinners. Some of them really listen with attention and ask pertinent questions, but I dare not hope that any lasting impressions are made on their minds. None of them can read, consequently they retain but a short time what they hear. I have desired some of them to learn to read, but they say they are too old, they cannot learn. Mr. Judson is absent, or he would write to Mr. C. He left us six weeks ago for Chittagong, expecting to be absent three months. He was very anxious to see the christian Mugs there, and if possible bring one or two round with him, to instruct others, as they speak the Birman language. But the awful intelligence we have received since Mr. Judson's departure, respecting the instructor of these Mugs, forbids us to hope much from their piety. Their instructor has proved a murderer, and must (if not already) be executed. The object of his wrath was the missionary De Brun, whose name you no doubt have seen in the Circular letters or Periodical Accounts. We are extremely anxious to have some account from Mr. Judson. You will readily imagine my situation is very lonely in his absence. Nothing but a sense of duty could have induced me to consent to his departure. Mr. Hough

is very kind, affords me every assistance in his power, and will, I think, prove a good missionary. I rejoice, my dear sister, in *your* domestic happiness, and pray your little children may be spared and made blessings to you. Pray much for me, my dear Mrs. C. O pray that I may have much personal religion, live near to God, and be faithful unto death. I have many trials of a spiritual nature. O could you see my heart, my little devotedness to that dear Redeemer, who has given his life for sinners, you would feel that I was very unworthy of the high privilege of living among the heathen.

I send you a Birman catechism. It is the first thing I ever wrote in the Birman language. I designed it only for the children in our enclosures, but it has since been printed and put in circulation. I do not expect you will be able to read it, but it may be a curiosity if you have never seen the Birman manner of writing. I have since written a translation of the book of Jonah, and part of Daniel, not because I consider these books of any more importance than other parts of the scripture, but because they were easier to translate. My paper is filled, therefore I must conclude with respectful compliments to Mr. C.

Affectionately yours,
NANCY JUDSON.

EXTRACTS FROM MRS. C.'S JOURNAL,
WRITTEN ON HER PASSAGE TO IN-
DIA, ADDRESSED TO HER MOTHER.

Ship Independence, Feb. 8, 1818.

My dear, *very dear* Mother.

Attended divine service below this morning as usual. In the afternoon, Mr. C. delivered a discourse on deck from Heb. ii. 3. "How shall we escape, if we neglect so great salvation?" There

are some favorable appearances among the sailors. Two of them are considerably affected with a sense of eternal things. We are afraid to put much dependance on these appearances, but we fondly hope that they will not prove like the "morning cloud, and early dew."

I suppose that mamma, and my dear brothers and sisters are now sitting in the sanctuary of God. What a rich privilege do they enjoy! While some are bathing in the Ganges, to cleanse their souls from sin, and bowing the knee to senseless idols, Jesus is presented to your view as the only atoning sacrifice for the iniquities of men. May you this day find his worship to be pleasant, and have reason to say, that "a day spent in his courts is better than a thousand." How animating to my soul would it be, to behold a temple dedicated to the service of the Most High, and to unite with the saints in solemn prayer and praise! I am often ready with the Psalmist to exclaim, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord." But this is not the language of discontent. No, dear mamma, I am happy in my present situation. Nor would I exchange it for the palace of a king. If I know the greatest desire of my heart, it is that I may do the will of my heavenly Father, and glorify him on earth. I choose "rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season."

I have had to day, some sweet peace of mind, while contemplating the perfections of God. How animating the idea that he is *omnipresent*! He is at the same moment with my dear friends in America, and with me upon the ocean. And I trust that he will watch over me in the sultry climes

of Burmah. The world is indeed a bubble. Sublunary objects cannot satisfy the soul. All things below are fading away. But God is unchangeable. If we possess that religion which he alone can afford, it will be to us a never failing portion. It will support and solace us, amidst the afflictions of life, and prepare us for eternal felicity.

Brother W. delivered a discourse this afternoon from Acts xvi. 30. "Sirs, what must I do to be saved?" This, I trust, is the anxious inquiry of some on board. Two or three of the sailors are much impressed with a sense of divine realities. All are remarkably sober, and attentive to the preached word. I firmly believe, that the Lord is about to display his power here, in the conversion of poor sinners.

Feb. 15. Rejoice with me, dear mamma, in the goodness of the Lord, and let us exalt his name together. Salvation has, as I humbly trust, come to this ship. One of the sailors, of whom I wrote the other day, is now a hopeful convert! Mr. C. had some interesting conversation with him this evening. He does not himself believe that he is a christian. But from his appearance and conversation Mr. C. feels satisfied that a gracious change has been wrought in his heart. Indeed the alteration in him is so visible that it is observed by all his companions. They say that he is a different man from what he was once. He acknowledged to Mr. C. that he had been a great sinner: had been much addicted to profaneness, and had never thought any thing about Christ. But now," said he, "I love Christ: he is my all. I think of him, and love him every minute. I cannot bear the idea of his leaving me."

Feb. 21. It is with unusual pleasure that I take my pen to record the glorious events

which are transpiring on board. The Lord is with us of a truth. Yes, he is here making a wonderful display of his power and love, in the conviction and conversion of sinners. Believing that it will gratify the heart of my Mother, I will attempt to give her some account of this pleasing work from its commencement to the present time. As near as I can learn, the person of whom I last wrote had some serious impressions the first sabbath on which we had public worship. These, however, were transitory. During the week he became as light as usual, and continued so until about four weeks since, when he was again powerfully awakened to a sense of eternal things. After much distress, he obtained relief to his mind, and gives satisfactory evidence that he has experienced a gracious change. This single instance of conversion excited, I trust, our gratitude, and greatly encouraged our hearts. We were stimulated to be more importunate at the throne of grace. Nor did the Lord turn a deaf ear to the voice of our supplications. He is now pouring upon us the blessings of his grace in rich abundance. The Holy Spirit is descending like "rain upon the mown grass," softening the hearts of sinners, and causing them to produce the "peaceable fruits of righteousness."

On Thursday morning Brother Titcomb saw one of the sailors, whom he teaches navigation, standing at the helm. He observed to him, that at a certain hour in the forenoon, he would come forward for the purpose of giving him some instruction. He replied, "You need not come to day, for I have some thing of more importance than navigation to attend to." He then freely related the distress which he felt on account

of sin. Mr. Colman conversed with him in the evening, and found him deeply concerned for his soul. It may not be uninteresting to Mamma, if I write a few of his expressions. Said he, "when I first came on board I was a swearing creature. I was continually using curious expressions, and telling stories, which I made myself, to cause laughter among my companions. I thought myself one of the best fellows on earth. But now I find myself to be very sinful. I wonder that God has not before this sent me to hell. Frequently when I have been at mast-head, and been plagued with the sails, I have wished that the mast would break, and carry me overboard. Last summer I fell from the mast-head to the deck. When I recovered my senses, I wondered that God had not taken away my life, as I had so often desired him to do. I thought no more of it then, but I think much of it now. I view myself to be the worst sinner on earth. I hope God will have mercy on me."

On Friday afternoon Brother Wheelock spent a considerable time conversing and praying with the sailors. He observed that there was a general solemnity on their minds. He and Mr. C. both visited them in the evening. When they returned, they remarked, that the scenes which they had witnessed, were calculated to melt the hardest heart. Those who but a few days ago were living in opposition to God, and profaning his sacred name, were now falling upon their knees, and appeared greatly distressed on account of their past transgressions. One person, who six days ago did not believe there was a God, or a devil, a heaven, or a hell, and made a ridicule of divine things, was now pierced to the heart, and anxiously inquired,

"what must I do to be saved?" Another put his hand upon his breast, and exclaimed, "what a load of guilt is here!" Indeed the cry for mercy was general.

After leaving the sailors they met Mr.——* and conversed with him. He was much affected, and observed that he frequently thought upon the subject of religion. He is a young man of excellent morals, and possesses an amiable disposition. We long to have him become a christian.

O Mamma, I wish that it was in my power to give you an adequate description of our felicity. We cannot be otherwise than overwhelmed with gratitude, while recollecting the Lord's goodness towards us. Previous to the display of mercy which I have mentioned, we felt, I humbly trust, ardent desires for the conversion of those around us. But we almost despaired of seeing these desires gratified. Nay, we had no idea of witnessing such glorious displays of divine grace. But in every age the Lord has proved himself to be a prayer hearing, and a prayer answering God. We have now found him to be such by happy experience. Well do I recollect the wish of our dear friends in America: "May all the ship's company be given you." No doubt their prayers have since frequently mingled with ours, around the throne of grace, in pleading for the salvation of the precious souls in this ship. Our united petitions have, I believe, ascended to God like a cloud of incense, and now we are receiving gracious answers.

As I was walking on deck this morning, I observed to Mr. C. that it appeared like a new place. No noise was heard from the sailors; but their solemn countenances indicated their inward distress. Down the cheeks of one of them, the tears of godly sorrow profusely flowed. He looked like the picture of despair.

Sabbath Evening, Feb. 22.

This has, indeed, been a day of rest to my soul. I have not spent so happy a sabbath since I lost sight of my dear native land. Fain would I describe the interesting season to Mamma; but "thought is poor, and poor expression." In the morning, had a pleasant meeting in our apartment. We sat together in heavenly places in Christ Jesus. For a while, I lost sight of the world, and all its dazzling beauties. My soul mounted towards heaven as on eagles' wings, and held, as I humbly trust, sweet converse with its Saviour and its God.

In the afternoon, Mr. C. delivered a discourse on deck, from John iii. 16. "God so loved the world that he gave his only begotten Son, &c." The sailors appeared to receive the word both willingly and joyfully. The pleasure which beamed from the countenances of the regenerated, and the tears which flowed from the broken hearted, filled me with the most solemn and grateful emotions. I could not but exclaim, "What hath God wrought!" Every thing around wore a new and delightful aspect. With the spacious firmament for my only covering, and the unfathomable deep below, and all around me, I was as happy as I could have been on the solid ground, encircled with the dear people of God, in his earthly courts. What an interesting scene is now passing before our eyes! It fills me with joy, and causes me at times to forget my native land, and my beloved friends. I re-

* One of the officers of the ship.

joyce that ever I was permitted to leave them for the cause of Jesus. The mercy with which we are now indulged, is a rich compensation for all my former trials. May this be the beginning of good days. May we see thousands of poor pagans renouncing their idols, and turning to the Lord.

Wednesday, Feb. 25. Met this afternoon for social worship. Some interesting remarks were made from the 5th chap. of James. Had some pleasing conversation respecting the recent displays of divine mercy among the sailors. I will assure you, Mamma, that what we have lately witnessed, animates our souls, and gives a new zest to our meetings. Since I last wrote, another person has become a hopeful convert.

Friday, Feb. 27. How great is the goodness of the Lord! His mercies are new every morning, and fresh every evening. I have the pleasing satisfaction to record another instance of conversion on board. The Swede, whom Mr. Colman instructs, has, several weeks past, expressed a deep solicitude for the welfare of his soul. Within a few days, his distress has been very great. But last evening he was delivered from it, while reading the 9th chap. of John. Mr. C. instructed him this afternoon as usual. He also conversed with him respecting the happy change which he had lately experienced. He spoke much about the Saviour. A belief in him is evidently the foundation of his hope. This morning as I walked on deck, I saw him at the helm. His looks bore testimony that a happy change had taken place in his feelings. The other day he looked as though sorrow was his chief companion; but now the smile of joy illumined his countenance."

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV.
JOHN LAWSON.

CALCUTTA, *May 12, 1818.*

My dear brother Sharp,

I received your kind letter not by the hands of our brethren, Wheelock and Colman, but by a ship that arrived very soon after them. We have lately formed in this place, an "Auxiliary Baptist Missionary Society." We were obliged to try this method with our friends of the Church and Congregation at Lal Bazar Chapel; it has succeeded well, and we are now furnished with the means of doing much for the salvation of the heathen. Before this Society was formed, we had built two neat meeting-houses, which were well attended two or three times a week by the natives. We have now sufficient funds to enable us to build 4 or 5 more such places of worship, to support some native preachers, and also to enable us to build a house for native preachers and inquirers. We find that the plan we have adopted of building little places in different parts of the city, is much better than going about in the lanes and streets, and preaching in a desultory manner. In the latter case, the missionary is liable to much interruption, and even to the interference of the police officers. This has actually happened in more than one instance. Brother E. Carey was out one day with a native brother, talking with two or three poor men, when one of these officers came up with his sword and shield, and said, "You are Carey's people, and Carey's people are all bad, and my master has given us orders to drive away Carey's people wherever we can find them." But under a thatch

meeting-house, which is erected at a very trifling expense, we can assemble without being interrupted by any one : As we rent the ground, the poor natives in such a place as this, feel themselves under an obligation to be less impertinent and loquacious, as it is the house of a Sahib.

We have not had many additions to our church lately. O that the Spirit of grace may refresh us ! I have often read in our prayer meetings, accounts of revivals in America, from your Magazine, and have earnestly prayed that some of that blessed influence which animates your towns, and villages, and congregations, might be conveyed across the ocean to these desolate lands, that the streams might begin to flow in the desert.

The arrival of the ship Independence, from America, with our dear brethren, Wheelock and Colman gave us much pleasure. Their labours during their voyage have been remarkably blessed to a number on board the ship. The particulars you will learn from them ; but according to all accounts, a very deep work has been wrought on the minds of many of the sailors ; and a revival—a general and solid awakening amongst men so notorious for wickedness as poor seamen generally are, is perhaps an unprecedented thing in the history of reformations. I think it is altogether new in the history of missionary voyages. Too much cannot be said of the christian friendship of Mr. Titcomb, the supercargo ; and the politeness and steady countenance of Capt. Bangs. Had they opposed (as is the case with too many) any attempt of their passengers to evangelize a dissolute crew, we might never have heard of this revival at sea. From this event we see how much good may be done to souls, when the captain

and supercargo of a vessel concur with the wishes of their missionary passengers. What peace and comfort are introduced on board the happy vessel. What drunkenness and swearing are prevented ; how are the tedious hours of a long voyage beguiled, and health and sobriety promoted ! for instead of seeing this crew rolling about in the gutters of Calcutta, exposed to sun and rain in a state of intoxication, we had the pleasure of seeing nearly all of them at worship the first sabbath after their arrival ; dressed as neat and as clean as we could wish ; and fresh health and peace depicted as strongly as possible on their weather-beaten faces.

I recollect during our voyage from England to New-York, the captain used often to swear at table, that if any Methodist (for by this name he designated all religious people) should attempt any thing like preaching on board his vessel, he would immediately leave him overboard. But I would fain hope that the world is improving, and that missionaries will at length be so common, that they will no longer be stared at as outlandish animals, nor feared as the monsters who turn the world upside down.

Brother Colman has just called, and informs me they have engaged with a captain for a passage to Rangoon. Farewell, dear brother, may you prosper still more in your work.

Ever yours,
JOHN LAWSON.

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EXTRACT OF A LETTER FROM MR. CHATER, BAPTIST MISSIONARY AT CEYLON.

[From the Luminary.]

Columbo, Nov. 18, 1817.

I gladly embrace the present opportunity of writing, to inform you of the present state of this mission.

I am happy to be able to state that, painful as some circumstances have been, our prospects are, on the whole, brighter than at any former period. You will rejoice to hear, that the new translation of the New Testament was completed by the same time that it would have been by the justly lamented Mr. Tolfrey. It was ready to present to the Columbo Auxiliary Bible Society, at their annual meeting in August. We had entertained hopes of accomplishing a small portion of the Old Testament by the end of the present year; but that period is now near, and we have scarcely entered upon the work. It was found necessary to introduce into the new translation many words not in common use. In order to remove this difficulty, it was thought proper to prepare a glossary to accompany the translation; which, though it will be a small work in bulk, requires considerable labour to prepare it, and we shall not do more than complete it by the end of this year.

On the first sabbath in October we opened a new place of worship at the Grand Pass, where we keep our Cingalese school; and where, for a long time, we have preached in the Cingalese, and occasionally in the Portuguese language. On the day it was opened, we had a double lecture, both morning and evening. I preached in the morning in Cingalese, and brother Siers in Portuguese; in the evening, *vice versa*. My morning text was, Ps. cxxii. 1. Evening, Matt. xviii. 20. Brother Siers's morning text was, Exod. iii. 5. Evening, 1 Sam. iii. 12. On that day I preached the word of life in three different languages. The meeting-house, which contains about 200, was well filled in the evening; in the morning, the congregation was small. This place is intended, almost exclusively, for Cingalese

worship. It is in the most favorable situation for collecting a Cingalese congregation, that perhaps could be found in Columbo. Some attend regularly now who never entered a place of worship before, except when they were christened.

We have better prospects of collecting a little congregation than we have ever had, and it is owing principally to our having built a decent place in which they can assemble. We have at present, however, no conversions to relate—the case of Theophilus excepted. I have not witnessed a single instance, in which it appears to me that a Cingalese has felt the convincing, consoling, renewing, and sanctifying power of the word of God. Theophilus, you will recollect, is the Boodhist priest, whom I hope God has saved, and called with a holy calling. At present, I am sorry to say, he is very unwell; I fear we shall soon lose him.

In our Pettah meeting-house we have worship, at present, in the Portuguese language only. Brother Siers has, for some time past, preached there at the hour, on the sabbath evenings, that I do in the Fort; and though he began with a very small number, they have increased to a little congregation. Preaching in English has, of late, been very thinly attended; but we may hope to witness different scenes to those we lately have done, in this respect also. A part of his majesty's 83d regiment, which has been long expected here to relieve the 73d, is now arrived. I have already become acquainted with one of the officers, who is a gentleman from Warwickshire, my native county. Both himself and his lady are seriously inclined, and he says he will do all in his power to influence the men to attend preaching. In the first battalion, the arrival of which is

daily expected, it is reported there are many pious men already. May we have the happiness to witness their increase!

As I think the society will be glad, at all times, to know how their missionaries fill up their time, I send the following account of the manner in which brother Siers and myself go through the week. Sabbath morning, one preaches at the Grand Pass, in Cingalese; the other, in the Fort, in Portuguese, alternately. These two places of worship are more than two miles distant one from the other. Sabbath evening, I preach in the Fort, in English, and brother Siers in the Pettah. Monday forenoon, I visit the Cingalese school, sing a hymn, give an exhortation to the children in Portuguese, which brother Siers turns into Cingalese, pray with them in the same manner, and inspect the progress they have made during the week; after which, we examine a sheet or two of Mr. Siers's translation of the New Testament into the Portuguese of Ceylon, in which he has advanced to the middle of Luke. In the evening, we hold a prayer meeting in the Fort meeting-house, in English and Portuguese; on which occasion we deliver a short exhortation in both languages. Tuesdays I spend at home in translating, reading, or composing Cingalese; in the evening, hold an experience-meeting for members of the church and others, who manifest any real concern to seek the salvation of their souls; and whose conduct is, at the same time, strictly moral. Wednesdays, Thursdays, and Fridays, I spend the forenoon, from 10 to 1, at the translating room. Wednesday, half past 2, *p. m.* I preach in the garrison hospital; in the evening, either in Portuguese at the Pettah, or in Cingalese at the Grand Pass: and while I am preaching

at one place, brother Siers is preaching at the other. Friday evening, we preach alternately in the Fort, in Portuguese. Saturday forenoons, we go in turn to the leprous hospital, and preach in Cingalese and Portuguese, to the miserable objects at that place. They are miserable looking figures indeed; some of them have lost all their fingers, some their toes, and part of their feet; others have their faces frightfully disfigured. However, they have souls. But, till brother Siers, some time ago, proposed to go and preach to them, these poor creatures had just cause for the complaint, "no man careth for our souls." They appear to be the most attentive of any of the little companies to whom we preach; and we entertain a hope, that we shall have some seals to our ministry from among them. From this statement you will perceive, that though our congregations are small, we have a considerable number of them to supply. Should it be the will of our gracious God, several of them may soon increase: a little one may become a thousand, and a small one a strong nation. That this may be the case, a few are constantly offering up prayers and supplications to that God who is able to do exceeding abundantly above all that we ask or think. In this, I have no doubt you unite with us. Allow me to entreat you to abound in it more and more. Brethren, pray for us, that we may witness a gracious out-pouring of the Holy Spirit (without which all our efforts will be unavailing,) that the gospel may have free course and be glorified, even as it is with you.

I will conclude this long letter with a sad, yet pleasing event. On Lord's-day, the last of November, we lost Theophilus, the only Cingalese member of our church. His affliction was not

long, but for a short time his pains were extremely severe. He continued, to the last, the same steadfast, upright character he had ever been from the time of his conversion. He had no ecstasies, but manifested an unshaken trust in God, under his sharpest affliction; and appeared to endure his pains with much patience. The last time I saw him, I asked him if he was afraid of death? he said, "No; he was afraid of his pains, but he had no fear of death." Being asked why he did not fear death? his answer was, "My trust is in the grace of our Lord Jesus Christ, therefore I do not fear death." On Monday morning, myself, and the members of the church, with the exception of one, followed his remains to the place of interment: a few of our Cingalese friends, and some of the school-boys, also accompanied us.—Brother Siers spoke a little in Cingalese at the grave. We sung a verse or two of Dr. Watts' hymn, "Why do we mourn departing friends;"—and brother Siers concluded, with a prayer in Cingalese. Short has been the race of this our first, and at present, I fear, only convert, from among the Cingalese. But, I trust he has so run, that he has obtained; and that he will be found among those, of whom I may have to say another day, "Here, Lord, am I, and the children thou hast given me."

LONDON MISSION. SOCIETY.

Intelligence from the South Sea Islands.

Extracts of a Letter from Mr. Hayward, Missionary at Eimeo, to Mr. T. Parkinson, London, 5 July, 1817.

The plan of my proceeding is as follows.

In the morning I take my breakfast as early as possible:

then I take a journey to a distant neighbourhood, where I commence my work for the day. On my arrival the people collect, and I proceed with a school first; when they have all read, or those of them who cannot read have been taught once, some of them, if they have work in hand, go to their employment, others remain with me, and frequently hold conversation with me on various subjects, sometimes on domestic affairs—sometimes on subjects of a more public nature. Indeed, there is such a variety in their questions on almost every custom and usage in life, that to attempt to acquaint you with them would be in vain. I sometimes conceive myself situated, when seated in the midst of them on those occasions, like a father surrounded by a numerous family, who come to him with complaints—some for directions, others for advice, and all for instruction of one sort or another; and to do this satisfactorily, for their present and future good, requires the wisdom of the serpent, and the gentleness and simplicity of the dove. It requires great watchfulness and circumspection, in temper, in conversation, and in every way you have intercourse with them; for they are more ready to transcribe into their new profession from our example, than from what they are taught: but my principal object is, as you suppose, to instruct them in divine things, which I attempt to do, by conversing with them on subjects of that nature—by exhortation, by counsel, and by catechising. After I have spent some hours with them, according to circumstances, and have gone through them twice in the school, I then return back to the neighbourhood nearest my own home, and go through nearly the same course, as circumstances will allow, with

the people there, as above, until the approach of the evening, when I return to my home. By this mode of procedure, I become more accurately acquainted with them in all respects, and have an opportunity to *teach*, if not to preach the Lord Jesus. [*Ex. Mag.*

Extracts of a Letter from Mr. W. Ellis, Missionary at Eimeo, to the Rev. J. Campbell.

Afareatu, Eimeo, Aug. 23, 1817.

SINCE our arrival here, God has graciously favoured us with tolerable health. We have been busily employed in endeavouring to meet the urgent calls of these people for books, and have printed 2300 spelling books, which, with the exception of those for the Leeward Islands, are already in circulation among the people, who received them with the liveliest emotions of joy. There is a call for double that number, did our paper allow us to print so many. People are daily coming from Taheite with bundles of letters (written on plantain leaves) for books, but we are obliged to refuse them. Some hundreds have been disappointed. We are now engaged in preparing a catechism, of which we intend to print about 3000 copies; after which we think of beginning the Gospel of Luke.

I beg your acceptance of a Tahitian spelling book, as the first effort of the missionary press among the South Sea Islands. It contains the most general and useful words in the language, and the lessons are principally translations of different parts of scripture. I trust God will abundantly bless Brother Davies' and Nott's exertions in teaching these people to read, and rendering so much of the word into their language. As a reward of their labours, they can look around, and

see upwards of 5000 people reading in their own tongue the wonderful works of God. I trust the Lord will bless the distribution of books among them to the eternal salvation of many immortal souls.

A great work is going on. There is no longer a partial profession of Christianity, but a general acknowledgment of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless, with some it is but profession, but with many it is otherwise; there is every reason to believe they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power to increase their knowledge. Some of them have paid so much attention to their books (though containing upwards of 100 pages) as to be able to repeat them from memory, from the beginning to the end.

There are about 67 places of worship at Taheite, and 20 at Eimeo, besides those that are building. Their regular attendance on every means of grace would put many congregations in England to the blush, and it would cause the hearts of many ministers to rejoice, were their hearers as punctual at their places in the house of God at the stated times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting.

I desire to rejoice in having entered on the work so soon in life, and trust my youth will afford me a facility that I otherwise should not have had in acquiring the language; the study of which, with the labour of printing, now occupies my time and engages my attention.

The enclosed tract has been finished printing since I wrote my letter, and I send it, with the spelling-book, on board the vessel

which is on the point of sailing. The first 16 pages contain the Catechism, Ten Commandments, &c.; the latter 16 pages, select passages of scripture, extracted from both the Old and New Testaments. [Lon. Ev. Mag.

OTAKEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, 2nd July, 1817.

SINCE the date of our last, Christianity is become the professed religion, not only of *Tahiti* and *Eimeo*, but also of all the Society Islands.

At a small island to the north of *Tahiti*, called *Tetaroa*, three places of worship have been lately erected. *Tapua-manu* has been professedly Christian for a good while. *Huaheine*, *Raiatea*, and *Taha*, have renounced heathenism, and make a general profession of Christianity. The people of *Borabora*, particularly two chiefs, *Mai* and *Tefaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the morais, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raiatea* and *Borabora*, that the *Boraborans* have made converts of their neighbours of *Márua*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renouncing Idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Paumotu*: these, viz. the

inhabitants of *Ana*, *Awara*, the *Paliseers*, and numerous small islands in their neighborhood, have been for many years past in the habit of visiting *Tahiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of Christianity, as contained in our Catechism: but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced heathenism; and this will probably be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the labourers are few'—very few, and inadequate to so great a field of labour.

[We are happy to say that the long-expected Idols, relinquished by *Pomare*, king of *Otakeite*, are at length arrived in London.]

[Lon. Ev. Mag

DOMESTIC MISSION.

Extracts of a letter from Rev. Ira Chase, to the Secretary of the Board of the Baptist Missionary Society of Massachusetts.

Westford, (Vt.) June 8, 1818.

Rev. and dear Sir,

THE term of my mission, if I mistake not, expired by the time I had returned as far as Baltimore; but the pressure of new cares has hitherto prevented my

laying before you a closing communication. Even now I can do little more than just glance at a few of the facts which presented themselves in my returning from the neighborhood of Charlestown on the Great Kanhawa.

The country for many miles up this river is but poorly inhabited. The upper church, and the oldest in the Taze's valley Association, I found was in a very low condition. It had for a long time met only once in two months. The 29th of March had now arrived, and there had been no preaching near, of any kind, since Christmas. Indeed, from very near Charlestown to Lewisburg, a distance of at least eighty or ninety miles, the country was entirely destitute of preaching. The inhabitants are few and very much scattered; but most of them live along the road, the country back being too mountainous and barren for cultivation. I perceived it would be easier to visit them all at home, than to collect them together for the purpose of hearing the gospel. I therefore called at their houses, and conversed with them in such a way as seemed at the time, most likely to do good, and where they were able to read, distributed religious Tracts;—for a good lady in Marietta, (Ohio) had kindly furnished me with a quantity. These visits, to say the least, appeared, in general, not to be unwelcome, and the tracts when offered, were most thankfully received. But to my astonishment, I one day found four families in succession of respectable appearance, in which there was not an individual who could read!

The first of April brought me near Lewisburg, to the dwelling of the venerable author of a controversial work entitled, "David and Goliath." I found him, an old man of nearly seventy

years, in the field ploughing. There are but two other ministers in the Green-brier Association—Elder Alderson, still more superannuated, and a preacher who lives in a remote corner among the mountains. There are five small churches, feeble and languishing.

Lewisburg is a village about as large as Clarksburg. It has a Presbyterian minister, who is pastor of a church in the place, and preceptor of a flourishing academy.

After proceeding over the summit of the Alleghany, I became acquainted with a Mr. F. C. a licensed Baptist preacher in the neighbourhood of the falling spring. He resides at a small distance from the road, and his house is concealed from it by the surrounding hills. He is a distinguished teacher; and in this retired spot, he has a fine English school of between forty and fifty young gentlemen and ladies collected from various parts of the country. He is, in the main, self-taught. He has published an English grammar, and has written an original system of Logic. His age is nearly sixty. He contributed *five* dollars for the Massachusetts Baptist Missionary Society. He had no distinct knowledge, if any, of the Baptist Board of Foreign Missions. I gave him some account of what his brethren in the United States are doing, and his heart leaped for joy at the intelligence.

But I must hasten to close this letter. I can only add that I have at no time seen any reason to regret my engaging in the mission which led me to the destitute and dreary regions that I have visited. Providence has most kindly granted me protection. Many a precious, unexpected interview with christians and others upon whom the Spirit

of God seemed to be silently operating, has cheered my lonely way. The promises of the ascended Saviour, and the belief that I was in the path of duty, and not forgotten in the prayers of my brethren, have supported me, and excited the animating hope that my work will be found not to have been in vain in the Lord. When I look back upon the kindness, the serious attention, and often the deep concern of many to whom I have endeavoured to present the gospel of Christ, I cannot but feel some of the tenderest emotions. God grant that when at his bar we meet again, it may be *with joy and not with grief*.

As ever, I am, dear Sir,
Yours, with much esteem
and affection,
IRA CHASE.

Rev. Daniel Sharp, Sec'y of
Bap. Miss. Soc. of Mass.

The communication of Elder George Evans was read before the Trustees of the Baptist Missionary Society in Massachusetts with great pleasure. They cordially approve of his zealous endeavours in promoting the cause of Foreign and Domestic Missions, and rejoice in his success. It is hoped that all the Missionaries employed by this Society will read the following extract of his letter published at the suggestion of the Board; and that they will go and do likewise. [Ed.]

EXTRACT OF A LETTER FROM REV.
GEORGE EVANS.

Chillicothe, Oct. 2, 1818.

Dear Brother,

SINCE I received a second appointment from the Board, I have spent 10 weeks in their service. Four of these weeks were occupied in visiting the Muskingum, Little Miami, Mad River and Scioto Associations, and attempting in my feeble manner to

preach publickly and from house to house, from one Association to another. My object in visiting the Associations was, to learn the state of the country with regard to religion, to ascertain the situation of the churches, and to excite the people to Missionary exertions. To accomplish the special object of my journey, a constitution was prepared for the purpose of forming "Auxiliary Foreign, and Domestic Missionary Societies," in the vicinity of every church, whose funds shall be annually transmitted to the Association by an agent, or agents appointed for the purpose; by whom information shall be given what portion thereof shall be appropriated to the Foreign Mission, and what to Domestic in this State, or at the west.

I met the Muskingum Association, August 19, 20, 21, presented the constitution, which was approved, and the plan recommended to the churches.

In the Miami Association there is a Domestic Missionary Society in operation. They have about \$200,00 in their treasury. They design to send a Missionary towards the lake within the Indian boundary. At the close of a missionary sermon which I delivered before this Association, a collection was made of \$47,20 for the Board of Foreign Missions. This was the first collection ever made in this Association for the above object.

The Mad River Association approved of the constitution before mentioned, and recommended it to the churches.

The Scioto Association was held 20 miles from this place on Deer Creek last Saturday, Lord's-day, and Monday. This Association has done little for the cause of missions at home or abroad. I understood the largest sum that was ever raised

at their annual meeting was \$8,00 for the Foreign Mission. But I am happy to state that last Lord's-day the contribution for the Board of Foreign Missions amounted to \$25,00.

From these statements you will perceive that the Missionary fire is kindling O! that, by the wind of the Spirit, the sacred flame may rapidly increase. This Association took the subject of forming Auxiliary Societies into consideration; and every church received a copy of the constitution. Should these Societies become general, it is obvious that the sums raised for missionary purposes will be greatly augmented.

I had the pleasure of delivering Missionary discourses to four of the Associations, and there was collected for the Board of For. Missions \$141,00. The number added to the different Associations was from 40 to 75.

There are many destitute places in this State. There is not an instance to my knowledge of one Baptist minister in this State who lives of the gospel. Some of them are men of superior natural abilities; but they eat their scanty bread by the sweat of their brow. The probable advantage that would arise from the labours of 5 prudent, faithful, Missionaries is immense.

In the 10 weeks which I have spent in the service of the Society, I have received more than \$50, and expended less than \$4,00. Blessed be God, I have enjoyed many precious seasons both in public and private. It is the desire of my heart to spend my life in preaching "Christ crucified," to people who would otherwise be destitute.

I am, and hope ever to remain,
Yours in Christ,
G. EVANS.

Rev. Daniel Sharp, Sec'y of
Bap. Miss. Soc. of Mass.

Extracts from the Rev. E. Andrews' Journal, addressed to the Secretary of the Baptist Missionary Society of Massachusetts.

Hinsdale, N. H. Sept. 7, 1818.

Rev. and dear Brother,

I commenced my missionary services, on Saturday, the 6th day of June, rode to Athol, and found the Baptist church met in conference preparatory to communion. This church is small in number; but they are desirous of religious instruction, and are willing to contribute to its support as far as they are able. They are sound in the doctrines of the gospel, and manifest a very laudable respect to practical godliness. Although in consequence of their poverty, they can obtain but little preaching, yet they do not, like too many societies in the country, employ that kind of preaching, because it is cheap, which consists in noise only, and conveys no instruction. On Lord's-day, 7th inst. I preached twice to this church, and administered the Lord's-supper; and if I may judge of my own exercises, and what seemed manifest in the countenances and expressions of my brethren, I must pronounce it one of the most happy seasons I have enjoyed for some time. A delightful glow of animated and animating devotion seemed to spread from heart to heart, raising our affections to God; and cementing our union to each other; truly we sat down under the shadow of our Beloved with great delight, and his fruit was sweet to our taste; and we all sung sentimentally,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss"

At 5 o'clock I addressed a crowded assembly at the house of a Brother Haywood, near the boundary of Orange. Although I cannot say, that I enjoyed all that comfort I had in the former meeting; yet it was not altogether a barren season: the truth I believe was declared plainly, and attended to, as far as I could judge, candidly. The town of Orange, although nearly in the centre of Massachusetts Proper, and is considerably rich and populous farming town; yet has for many years been destitute of stated preaching of any kind.

Notwithstanding this melancholy state of things, within a few years past a small number of pious persons have found their way into this place: evangelical preaching has been occasionally introduced; some few instances of conversion have occurred, and on the whole the prospect brightens.

Monday 8th, after visiting and praying with a sick woman, whom I baptized about a year ago, I rode to the house of Mr. Lyman Lord, in *Ervin's Grant*, a tract of unimproved land, on Miller's river. The country here is broken, the settlements are scattered, and being distant from any place of worship, they pay little attention to the forms of religion. At 4 o'clock, in a tavern hall, I addressed an attentive and apparently much impressed assembly. On account of the rain, the assembly was not so large as it would probably have otherwise been. One year ago, there was a very considerable appearance of a revival of religion in this place; but, I fear, that satan's empire is recovering its lost ground. I could do no more than raise my voice in favour of the cause of Immanuel. I find it important, that preachers should be very particular and clear in urging the necessity of practical holiness. An Antinomian spirit, wherever it gains footing, is sure to inflict a stigma, and cast an odium on gospel doctrine.

Tuesday, 9th, after commending my friends to God in prayer, I proceeded to the house of a brother Piper Still, on *Ervin's Grant*; here I preached with considerable comfort, and I hope, not without effect. I found here some pious people, of the Baptist and Pedobaptist denominations. They are sighing in secret for the abominations of the land. I endeavoured to persuade them to unfurl the banner of the cross; form a rallying point, and come out openly and boldly in the cause of Jesus—I told them they should appoint and attend conference and prayer-meetings, and obtain preaching when practicable, and in this way they might confidently hope for a blessing.

Wednesday, 10th, I crossed the country to Pelham, East Parish. This is another of those unhappy places, infested with the torpid influence of universalism; an infallible sign of the destitution of genuine religion. I preached in the meeting house, being invited by a gentleman who is himself said to be a Universalist; but if he expected that I was about to flat-

ter him, or spare his principles, he was disappointed. I did not, indeed, mean to speak in offensive language; but, to bear a plain, faithful and scriptural testimony against falsehood.

Nothing occurred worthy of notice, until Friday, 12th, when I arrived at Hinsdale, in Berk-hire County. In this town are a number of my friends, several of whom I baptized some years ago. Nothing could be more agreeable than an interview with them; and it was rendered still more delightful, by a very powerful revival of religion among the youth. Brother *John Hubbard*, one of my particular friends, has several children who are sharers in this work. Almost immediately after my arrival in this town, I went to a conference meeting. To find in an obscure, woody place, a house crowded with ardent worshippers; fervently praying, singing and exhorting with singular pertinency and zeal, was truly refreshing to my heart. I spoke at some length upon the history of *Bartimeus*; and afterwards exhorted the young converts to great caution in examining the ground of their hope, pointed out to them the fatal consequences of false hopes, and laid before them the scriptural marks, by which they were to try themselves. I was earnestly requested to stay over the Sabbath. I was much at a loss what was duty. I could not call it properly missionary ground, and yet it seemed almost impossible to get away. At length *Elder Jackson* agreed to go on to Pittsfield, and preach to a destitute church there; of course, I concluded to stay, and appointed to preach at *Eld Jackson's* the next day.

Saturday, 13th, at 4 o'clock preached to a crowded and much impressed assembly.

Lord's-day, 14th. The morning proved very wet, and brother Jackson thought it would be useless for him to go to Pittsfield. We however went to the meeting-house, and found a considerable assembly. I preached in the morning with some freedom, and *Elder Hubbard*, who providentially came in, preached in the afternoon, a very sound, pertinent discourse. At 4 o'clock, I again addressed the people. The reformation in this place appears at present, to be one of the right stamp. Although it is principally among the youth; yet I observed no enthusiastic flights, they prayed, exhorted, and conversed with a deliberation and pertinency, which I thought extraordinary; and yet,

with a solemnity which plainly indicated that their hearts were much impressed. I observed but one thing which presented an unfavorable aspect; and that was a kind of distance and jealousy between the two denominations. I know that truth and error cannot unite; neither have I, the least wish to form such an unnatural connexion; yet, I have lamented and do lament, that Christians who in the main are agreed in the fundamentals of religion, should not be more willing to treat each other with a becoming urbanity, and unite their energies in the propagation of those truths, in which they are agreed. I have often observed, that when two churches, however evangelical in doctrine, and correct in discipline, begin a strife who shall draw the greatest number of converts, within their respective pales, or enrol the longest list of names on their church records, a reformation generally comes to a speedy termination.

Tuesday, 16th, I preached in Austerlitz, in the State of New-York, and Wednesday 17th, in the Baptist meeting house in West Stockbridge. When a man quits all the pleasures of domestick life, to embark on the stormy ocean; or leaves the fragrant flowers and delicious fruits of a cultivated garden, to traverse a wild and barren desert, he must be destitute of feeling, not to be sensible of the change. This was my case; for leaving the delightful scene at Hinsdale, I found myself in a region where scarcely a vestige of vital religion was to be met with. This perhaps may not be the exact picture of all the churches in this region; but I have reason to fear, from what I saw and heard of them, that a great part of them are in a very low state. I have endeavoured to satisfy myself what is the cause of this sad decline in many of our churches, which formerly appeared to prosper. God is doubtless a sovereign, and dispenses his favours when, where and to whom he pleases; yet he has in the exercise of his sovereignty so connected our duty and happiness, that he never withdraws from us, until we sinfully depart from him. May it not be, that neglect of discipline, or partial and improper exercise of it, has been one cause? And perhaps the want of extensive and systematic views of gospel truth, and gospel obligations, may contribute greatly to increase the evil. It is to be feared that preachers have dwelt too much, (that is, too exclusively) upon

the privileges of christians, and have not sufficiently urged their duties; for as there is a strong propensity in men to love to be soothed and flattered; even christians, when too much indulged, become a kind of religious epicures, and will relish nothing which does not suit their depraved taste. Hence those warnings, admonitions, reproofs and exhortations, which so much abound in the holy scriptures, are rejected as legal; and nothing but promises and encouragements are received as gospel. Professors of this class will be zealous enough during the fervours of a reformation; but when that subsides, and their help is most needed, it is almost impossible to stimulate them to any exertion in the cause of religion.

Saturday 20th, I found myself in Johnstown, and was reflecting where I could spend the sabbath profitably; after inquiring for sometime, a Mr. Hosmer, who was formerly my pupil, recognized me, and gave me an invitation to keep sabbath with him, and I consented. Kingsborough, where my friend resides, is a pleasant village four miles northerly of Johnstown. They have a handsome meeting house; and Mr. Tale, their minister, is a man warmly engaged in the cause of evangelical religion; and is, I believe, a sound divine—I preached in the morning, and at evening addressed a collection of young people who met for the purpose of reading and reciting scripture. These christians believe as firmly as any of us in the eternal purposes of God; and the sovereign efficacy of divine grace in the salvation of sinners. They as fully admit the total depravity of human nature as we do; and place no more dependance for justification on human works: Yet they are indefatigable in giving their children a religious education; and inculcating upon their minds the great things of the kingdom of God. This example is worthy of imitation, and it is my sincere wish, that our brethren generally, would go and do likewise.

Monday, I preached in a village in Salisbury, called Nicholsville, and on Tuesday in Stratford. The professors in this region are principally Baptists and Methodists, in rather a low state; yet, I believe, the Baptists are in a good degree regular in doctrine and practice. An extensive tract of country lies north of this place, and stretches a considerable distance east and west, in which a missionary

might, I think, be very profitably employed.

Thursday, 25th, I preached at Floyd. In this town, and in several adjacent towns, are Baptist churches. No inconsiderable number of the brethren are in affluent circumstances for farmers; yet I am apprehensive they are negligent about procuring and supporting the gospel ministry. They solicited me to stay longer, but I declined, and told them I did not consider this to be missionary ground. It is unreasonable that the Society should be put to the expense of supporting missionaries, to preach to churches, which are abundantly able to support a minister of their own.

Saturday, 27th, I arrived at *Liverpool*, a village on the *Onondago* lake, and preached at 6 o'clock. Lord's day, I preached two discourses, besides attending a prayer meeting in the morning. Here is a very considerable revival of religion. The serious people are in general Methodists; but of a very different cast from those I have been accustomed to find in New-England. They listened to the distinguishing doctrines of the gospel, with as much candor and affection as any people I ever met with; they could even bear election, efficacious grace, and perseverance, without the least shew of dislike. I heard the preacher who visits them deliver one discourse, in which I did not detect a single sentence which I could condemn. One observation I thought extraordinary for one of that order—"I consider him, said he, to be the best preacher of the gospel, who declares the eternal purposes of God, so as not to destroy the agency and accountability of man; and at the same time explains the agency of man, so as not in the least to militate against the eternal determinations of Jehovah." My visit at this place was very agreeable; there was a heavenly sweetness run through every meeting; and I cannot but hope a blessing will follow my feeble exertions in this place. If a prudent minister could visit them occasionally, I think there is a great prospect that permanent good might be done.

From July 3d, when I preached my first sermon in the county of *Steuben*, to the 13th, when I left it, I preached once, twice, and three times every day; and the number and attention of auditors constantly increased. It was really astonishing to see what crowds of people would collect in a wilderness, where one would think

that twenty could hardly be collected together. This is really a missionary field; and I would, if circumstances had permitted, have remained here with pleasure three months. All denominations of Christians were equally friendly, desirous of hearing, and willing to contribute to aid the funds of the Society. They expressed much gratitude to me for coming among them; and to the Board for sending me.

Monday, 13th, I preached in the village of *Pen-yan*.—15th, at *Phelps*, and the 17th, at *Aurelius*. In this region and further south, as I was told, a warm dispute is agitated among the Baptists, about what is called *Particular* and *General* atonement. The *Particulars* seem to represent the atonement of Jesus Christ as being like a specified sum of money, paid for a certain commodity, the value of which is ascertained; and there can be neither more nor less of it. The *Generals* assert, that the atonement is not to be compared to a matter of trade or commutation, but was designed for the purpose, and in fact did so vindicate the rights of the divine government, that God could, consistently with his justice, bestow mercy on men; and that Christ, must have done and suffered the same, if one sinner only were ultimately saved, as if all men were saved—yet they assert, that God has reserved to himself the right of bestowing his grace according to his sovereign pleasure. For my part, being satisfied that my commission authorised me to preach the gospel to every creature, without troubling myself about the dispute, I did so as I had opportunity, and left it to my brethren to call me by what name they conceived most proper.

Lord's-day, 19th, I preached three times with very great freedom and comfort, in *Manilus*; it was indeed a heavenly season. This is a destitute region. Baptist preaching would be very acceptable here, but it is hard to be obtained, as there is none nearer than fifteen or twenty miles.

Lord's-day, 26th, I preached three times in the meeting-house at *Sand Lake*. It was a pleasant season. On my return I visited *Hinsdale*, preached once, and found the work still going on; thirteen had been baptized, and more were expected soon to come forward.

Saturday, August 1st, I arrived at home, having spent eight weeks in my tour, travelled seven hundred and

fifty miles, preached forty-three sermons, attended a number of conference and prayer-meetings, and also spent several days in visiting and conversing with brethren and others. During the whole time I can say, the Lord has been peculiarly near to me by his assisting grace.

I am, dear brother, yours, very affectionately, in the Lord.

ELISHA ANDREWS.

BOSTON FEM. SOCIETY FOR MISSIONARY PURPOSES.

THE Report of the progress of this Society, since its formation in 1800, has just been published, accompanied with "Extracts from the reports of the Society in May, 1817, and 1818, and extracts from the reports of their missionaries, Rev. James Davis and Rev. Dudley D. Rosseter."

As stated in our last, "This Society at first consisted of fourteen ladies, part of the Baptist, and part of the Congregational denomination.—The two first years after its commencement, its little funds were devoted to the aid of the "Massachusetts Congregational Missionary Society." After this, a Baptist Missionary Society being formed, it was agreed to appropriate the subscriptions of each member to her own denomination; and that both should meet together for prayer, and to conduct their usual business. The meetings to be holden the first Monday in every month."

"The Society by its constitution is at liberty to make such appropriations of its funds, as the openings of Providence suggest to be duty; whether in aid of foreign or domestic missions. It has increased to nearly 200 members. Donations have been received from individuals and sister Societies to the amount of \$300, including which, \$3825,39 have been raised by the Society since its formation, viz. 2219,69 by the Baptist, and 1505,70 by the Congregational branch, and \$100 by voluntary contributions of both."

For more than a year past the funds of the Society have been chiefly appropriated to the support of missionaries in this town, to labour among the poor, generally, and especially among that unhappy class of females who have "waded into the paths of vice and folly, and forfeited their good name and reputation."

These missionaries appear to have been indefatigable in their labours, in visiting and preaching from house to house, in different parts of the town. Between thirty and forty persons are said to have been hopefully converted. Several deluded females have also been induced to abandon their infamous practices, and return to their friends or the places of their former residence. Mr. Davis relates the following affecting story.

"A decent family, though in low circumstances, moved into this house, (a house of ill fame in which he had obtained permission to preach) being ignorant of the character of its occupants. The eldest daughter, a girl about fourteen or fifteen years of age, who appeared discreet, was in a few days enticed and drawn away by the vilest of the vile; she soon became awfully profane in her language, and immodest in her conduct; she left the family of which she was a member, cast off all restraint, refused submission to her parents, and appeared to be on the brink of ruin. Being present in the time of solemn religious worship, she was seen to manifest a great degree of depravity, and a determination to rise above all fear of God and the consequences of her daring impiety. She was excessive in her laughter and trifling; she was repeatedly conversed with and reproved. Her situation was represented to her mother, who was constrained to weep over her. Expostulations were reiterated, and means used abundantly to reclaim her. It appears the snare is broken, and the young immortal is escaped. Think, O think, ye affectionate mothers, how would your hearts be wrung with anguish, and your eyes run down with tears, in view of your amiable daughters, the objects of your tenderest solicitude, ensnared by the wiles of the ungodly, and falling victims to the vilest passions."

Mr. Rosseter observes, "In visiting families, I met with an unfortunate female, whose history interested me much. She was a native of England, her father had been a military officer of some distinction, but unhappily for her he became dissipated, left her mother, took another wife, tore her from the arms of her fond maternal friend, and brought her to America; where she was educated for the theatre, and became a celebrated actress on the stage. Thus was she led on to ruin, by one, whom the laws of God and man required.

should have guided her youthful steps, and imprinted on her heart the pure principles of religion and virtue. What a dreadful account must he have to give, when arraigned before the bar of Jehovah, who has thus been the very pander of his own offspring. She is now a miserable, abandoned, and wretched woman; but of late I have frequently seen her at meetings; she appears solemn, and often weeps: expresses a great desire to leave her vicious courses, and return to the paths of virtue. She is very desirous to get a situation in some family, where she may obtain an honest livelihood—says she has not a friend to assist her.”

“Have sent nine from the Hill, one a young girl who had been sometime resident there, and had sadly departed from every thing amiable and lovely in the female character—who had even threatened to destroy the life of her only parent, a fond mother. Distressed and wearied with her infamous mode of living, she at length formed the resolution to abandon for ever a place where there were so many records of her shame and folly; and if possible to be reconciled to her parent. She went to a lady requesting her assistance, which she readily granted; and went in pursuit of her mother, and at her house they met; an affecting scene ensued. The injured parent was willing to forgive her unhappy daughter, in case of a reformation. It was thought best for them to go immediately to——— where they have friends. Some necessary articles of clothing were obtained for the girl; my friend paid the expenses of their passage; and I saw them on board a vessel which sailed in the evening.”

Speaking of that part of West Boston where such multitudes of abandoned creatures are crowded together, Mr. R. justly observes, “It is impossible for any one, not acquainted with circumstances, to imagine, or for me to describe, the awful deeds of darkness which are committed with impunity in that most horrid sink of pollution. What scenes of agonizing misery, and hopeless death, are there to be met with! There no soft sympathizing tones meliorate the agonies of despair, no hand of affection wipes from the pallid face the cold sweat of death. There all the feelings of humanity are obliterated. “Like brutes they live, like brutes they die.” Perhaps many, who are now a disgrace to human nature, were once the

idols of their fond parents, who cherished them with the tenderest affection; and while lovely in innocence and purity, they reclined on their parental bosoms, have looked forward with delightful anticipations to the period, when their beloved daughters, happily established in the world, would be the support and solace of their declining years.”

“At a meeting on the sabbath, (says Mr. R.) while I was engaged in supplicating the throne of grace, the man of the house, who had formerly been a very hardened and profane sinner, was so completely overwhelmed with a sense of his lost and ruined condition, that he was unable to sustain his body, and fell to the floor. The people gathered around him, exclaiming, he is dying! I was unable to proceed; but requested them to be silent, and observed that he was not dying, but sincerely hoped that he would die to sin, and live to righteousness. He, recovering himself a little, cried out, Do pray for me—O, Lord, have mercy on me! His burden of sin appeared greater than he could possibly endure. All were in tears and begging for mercy. The scene was too solemn for language to describe. I endeavoured to direct them to the only Saviour of lost men, and to urge the importance of their immediately surrendering themselves unreservedly to God. I continued the exercises as long as I thought profitable, and appointed another meeting at the same place in the afternoon. The house was crowded, a deep solemnity apparently pervaded every mind, and every ear was attentive while I addressed them from these words, “*The harvest is past, the summer is ended, and we are not saved*” After meeting I conversed particularly with the above mentioned person, who appeared truly humble and penitent; confessed himself to be a great sinner, and said that he deserved no mercy at the hand of his offended Judge, whose vengeance he had often imprecated in the most profane manner. I told him that Jesus had died for guilty and polluted sinners, and now all that was required of him in order to be accepted of God was to repent and believe in the Lord Jesus Christ, and he should be saved. More than a week elapsed before he durst hope in the mercy of God, and now it is not without trembling. As far as I can learn, he is regular in his attendance on public worship on the

sabbath—attends regularly to the duties of the family. I have often seen and conversed with him, and I think both from his life and conversation

that he is now travelling in the strait and narrow path that leadeth unto life, and will in the resurrection morn be found among the redeemed."

MISSIONARY CONTRIBUTIONS,

Received by the Treasurer of the Baptist Board of Foreign Missions.

1818

Oct. 8.	By Rev E. Harrington, by Thomas Schelding, Esq., Wash- ington and Saratoga For Miss. Society	\$52,00
19.	By Elijah Arnold, Westfield Association, Mass.	37,64
22.	By James Loring, Treas. Boston Foreign Mission Society	488,93
"	By do. for the Western Mission	18,94
"	By do. for Translations	16,79
"	By do. for Heathen Schools	25,34
30.	By Rev. C. Douglass, Utica For. Miss. Society	154,56
Nov. 3	By the Female For. Miss Soc. Attleborough, Translations	37,39
9.	By Rev. Linus Austin, Leyden Foreign Mission Society	63,00
"	By Mr. R. Burrows, Stonington Union Association	10,00
17.	By Rev. Anson Sha, Ontario F. M. Society	65,00
27.	By Rev. Joy Handy, Holland Purchase Association	24,00
Dec. 17.	By Gen. A. Forbes, Windsor, from the Union Society of Vermont and New-Hampshire auxiliary	300,00
"	By do. from the Barry-Baptist Association Rev. Elijah Huntington, (Conn.) Treasurer	34,50
18.	By Rev. William Hill, Saybrook, (Conn.) Donation	10,00
21.	By M. Harris, Esq. from the F. M. S. County of Cumberland	90,00
"	By do. Baptist Society, Sumner, Oxford County	17 00

ERRATUM. The donation of 100 dols. noticed in No. 59 of the Magazine, by the hand of Mr. M^c Laughlin, should have been thus:—"By Elder James M^c Laughlin from the Junior Mission Society of 2d Baptist Church of Philadelphia, 100 dollars."

JOHN CAULDWELL, *Treas*

On sabbath evening, Dec. 27th, a discourse was delivered in the 2d Baptist Meeting-house, Boston, by Rev. Joseph Grafton, in behalf of the Boston Baptist Foreign Mission Society, and a collection was taken, amounting to 80 dollars. With the money was found a gold ring.

Religious Intelligence.

EXTRACT OF A LETTER FROM REV. JOHN PECK, TO ONE OF THE EDITORS.

Cazenovia, Oct 16, 1818.

Dear Brother,

Nothing gives me greater pleasure, than opportunities of frequent conversation with dear friends; and as I have the honor to consider you among the number, I take the liberty of conversing a few moments with you in this epistolary manner. The state of religion in this section of the country gives us much encouragement; although there is not so general attention, as in the year past, yet in many places there are very powerful awakenings. A missionary spirit seems increasing; and many of the friends of Zion seem to be redoubling their efforts for the spread of divine light. Female societies increase in numbers, and in exertions, to aid the laudable designs of the domestic and foreign societies in their labors of love.

At the meeting of our association, we enjoyed a very comfortable interview. Peace, harmony, and brotherly love pervaded the meeting; intelligence from the churches was refreshing; 555 were added by baptism and 192 by letters the year past, total number, 4,787. At the close of business, brother Luther Rice being present preached a sermon on the subject of missions; a contribution was made of sixty eight dollars, which together with the contributions of the churches, &c. amounted to the sum of \$140 for foreign missions, besides liberal donations to the domestic society.

The work of God has not entirely ceased; in this town some mercy drops continue to fall; several of late have manifested a change in their views; and I expect that they will soon come forward and own their Saviour publicly.

In Fabius the good work still continues; 121 have been added to that church by baptism. In the town of Lenox almighty grace triumphs; 51 have lately been immersed in the watry grave, and joined the ranks of Emanuel. In Smithfield 81 have yielded subjection to the King of glory, and submitted to his commands. In Westmoreland 37 have been made willing in the day of his power, and testified their obedience by submitting to his ordinance. In the second church in Lisle the word of God has had effect, and 31 have yielded to the divine power, and professed their subjection to the King of Zion. Most of the churches in the association have received considerable accessions to their numbers; and enjoy a good degree of union and harmony.

Our education society has been organized; the funds amount to \$2458.88. Two young brethren have been studying under the patronage of the society, with brother Daniel Haskell; others are making application for admission. The prospect is encouraging; and I cannot but hope that under the smiles of divine Providence, this infant institution may prove a blessing to Zion. I shall send you a copy our Minutes, and wish to receive one from you. I wish you to write me a letter; it will not be tedious to read a long epistle from one whom I so highly esteem.

After my wishes for your prosperity, and that of your family and friends, I subscribe myself, dear friend, your affectionate brother in the Lord,

JOHN PECK.

REPORT OF THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY, FOR 1818, READ BEFORE THE BOSTON BAP. ASSOCIATION IN SEPT. LAST.

Your Committee, in execution of the trust reposed in them, have patronized within the last year, twelve young men. Three of these have been permitted to withdraw themselves; and two of the three, are now labouring very acceptably in congregations within your limits. The other nine are still under a course of instruction, and preach occasionally, as circumstances and the discretion of their tutor shall direct. In the admission of these men, no local preference has been allowed to determine

the judgment of your committee. They have not been solicitous from what church or State they came. On other points, however, they have felt the deepest concern and responsibility. They have carefully inquired into the character, piety, ministerial gifts and calling, of all that offered themselves, being fully persuaded, that whatever deficiency of ministers exists, that deficiency ought not to be supplied by the introduction of ungodly men, even of the most specious talents and acquirements.

In reference to the treasury, your committee feel a pleasure in reporting, that the receipts from the churches in your immediate connexion, have been greater the present than on any former year, thereby indicating a growing attachment to the interests of this Society. They have at the same time to lament that with such additions as have been made, the funds subject to their control, are quite inadequate to the necessary and pressing demands made on them. This has led to the adoption of measures not before pursued. A *Circular* was drawn up containing a succinct account of the origin and progress of the society, together with the present state of its treasury, and an earnest appeal to the pious and benevolent to afford such aid as the emergency required. This, it was hoped, would produce some relief from a broad. What will be the result of this measure, is not yet fully ascertained. Satisfied that whatever collections might be made in consequence of this Circular, they would afford only temporary relief, and that permanent resources were necessary to meet the constant and increasing expenditure, your Committee determined to raise, if practicable, regular auxiliary societies. Through their agency, it is believed, that ten or twelve male and female Societies, have been organized in the District of Maine, and a reasonable prospect opened of the cordial support of the numerous churches in that extensive portion of our State. In New-Hampshire also, a laudable spirit of co-operation has been manifested, as far as the subject has been distinctly presented to their consideration. The Woodstock Association in Vt. & N H have, with enlightened zeal and liberality, cast their influence into the scale of education, and it may be calculated that their example will be followed through the State. Sufficient means exist in the churches of New-England, to afford

to such of their sons as are called to the ministry, all requisite literary instruction; and the proper measures, we trust, will continue to be adopted and pursued till this important object shall be fully accomplished.

Your Committee would further state, that the able instructor, under whose care most of the students have been placed, having been appointed to a professorship in the Maine Literary and Theological Seminary, it became necessary to adopt new arrangements in reference to the school. After mature deliberation it was deemed expedient, that a proposition should be made to the Maine Literary and Theological Seminary, to receive under their instruction, on certain conditions, such of your beneficiaries, as should be sent to them. The proposition was cheerfully accepted, and the prospect now is, that much advantage will arise to both institutions from this unexpected connexion. There is no engagement entered into on either side by which the parties are bound to continue these relations, any longer than they shall be mutually agreeable, and subserve the general cause. The principal objection to this measure which presented itself to your Committee, was, the location of the Seminary. It appeared on a slight survey to be too remote, but on farther consideration it was thought that divine Providence had very wisely and graciously determined upon that place. Conveyance may be obtained by water from Boston, Salem, Portsmouth and Portland, nearly every week to within a few miles of the Seminary, and that for a very trivial consideration.

It is believed that students from New-Hampshire and Vermont will not, in most cases, find it more expensive, making a journey to Waterville, than they would to Boston, and from thence to Danvers. The necessaries of life may be had in that place in such abundance and on such moderate terms, that less than two thirds the sum, necessary to support a scholar at the former situation, will be ample now. Besides these considerations, they are situated in the midst of a great and growing population, inviting the hand of moral culture. Many churches exist in that District which are destitute of a stated gospel ministry; and many towns, having convenient and well finished meeting-houses, have no settled minister. These are happy to receive such assistance from the brethren at

Waterville, as it may be compatible with their classical pursuits to afford.

It is proper further to state, that your Committee, having certain knowledge of one or more important bequests made to this Society, and deeming it a duty to avail themselves of such security to its funds as the law affords, have petitioned and obtained from the court an act of incorporation. This charter so nearly accords with your present Constitution, as to require very little, if any, modification of its articles. But should some small alterations be necessary, they trust you will cheerfully accede to them.

In view of the progress, support and prospects of this Society, your Committee feel that they have cause of devout thankfulness to God, and are encouraged in humble dependence upon his gracious influence, to continue their efforts. They rejoice that they are not left to sustain the labour, and accomplish the object of your institution alone. They look abroad south and west of them, and see their brethren like a mighty nation roused from inglorious repose, and engaging in the same work. Distinct associations, male and female, have been formed in some of the different States, even to Georgia, all tending directly to the advancement of the same great object. Let these pious exertions be continued; let such societies be multiplied, and soon will the churches, even those that now sigh for the bread of life, reap the harvest, to their inexpressible satisfaction and to the glory of God.

Your Committee cannot bring this communication to a close, without expressing their grief occasioned by the death of their beloved fellow labourer, who should have been the organ of it. In the decease of the Rev. William Batchelder, they have to deplore the loss of one of their most active and persevering members. Having the interests of truth, of learning, and of the denomination, at heart; he encountered any obstacles, surmounted any discouragements, and submitted to any privations and fatigues, requisite to their advancement. The last efforts of his valuable life confirm this declaration in accents so loud, that the vibration is still felt upon our souls. But his work is done, and he receives his reward. His example remains to stimulate us to fidelity. May a double portion of his spirit rest upon us.

LUCIUS BOILES, Sec'y

DONATIONS.

Amount received by the Treasurer of the Massachusetts Baptist Education Society, from Jan. 1, 1818, to Jan. 1, 1819.

1818.			
Jan. 29.	By Cash from Mrs. Page, by Dr. Baldwin,	- - -	5,00
July 32.	do. from a friend, by Mrs. O'Brien,	- - -	2,50
Aug. 22.	do. from Amos Bryant,	- - -	1,00
Sept. 4.	do. from Stratfield Fem Ed. Soc. by M. Bolles,	- - -	23,36
16.	do. from 2d Bap. Church and Society, Boston,	- - -	150,00
	do. 3d do. do	- - -	121,00
	do. from Bap Church and Soc. Haverhill,	- - -	30,64
	do. do. Salem,	- - -	80,00
	do. do. South Reading,	- - -	16,18
	do. do. Malden,	- - -	8,50
	do. do. Nottingham-West,	- - -	4,00
	do. do. Marblehead,	- - -	5,00
	do. do. Beverly,	- - -	44,55
	do. do. Methuen,	- - -	6,75
	do. do. Framingham,	- - -	14,26
	do. do. Newton,	- - -	5,00
	do. Reading Fem. Bap. Ed. Society,	- - -	8,26
	do. Marblehead, do.	- - -	17,00
	do. Paris and Norway, do.	- - -	11,25
	do. Danvers Fem. Aux. Soc.	- - -	60,00
	do. Salem Fem. Ed. Society	- - -	80,00
	do. Gloucester, do	- - -	18,46
	do. Salem Juvenile Ed. Soc. in Miss Chaplin's School,	- - -	4,44
	do. from a friend,	- - -	1,50
	do. do.	- - -	2,00
	do. from Education Box, Salem,	- - -	3,70
	do. from Elder Sampson,	- - -	1,00
	do. from Miss Wetherbee, per Mr. Sharp,	- - -	2,00
	do. from Female Education Society, Newton, &c.	- - -	42,33
	do. Collection at the Salisbury Association, per Elder Kimball,	- - -	9,57
			<hr/>
			779,15

E. LINCOLN, *Treas.*

RECENT BAPTISMS.

The following instances of baptism are not made public for the sake of exulting in the prevalence of our distinguishing sentiments; but to remove the doubts of some who have heard the report, and have asked for information.

On Lord's-day, the 31st. of Aug 1817, the Rev. Adoniram Judson, (father of the missionary at Rangoon) late pastor of the Congregational church at Plymouth, (Mass.) with Mrs Judson, and daughter, were all baptized in Boston by the Pastor of the Second Baptist church in Boston.

As a scholar, as an exemplary christian, and as an able minister of the New Testament, we have never heard his character impeached. It will require no small degree of ingenuity to discover any worldly motives which could induce Mr. Judson, at this advanced period of life, to leave a

church and Society with which he was comfortably and happily settled, and cast himself upon the wide world, without any prospect of immediate re-settlement. We trust, however, that a gracious Providence will open some effectual door to him.

In the autumn following, Mr. Hosea Wheeler, who had for several years been preaching as a *licentiate* of the Congregational denomination, was baptized in Salisbury, (N H) by the Rev. Otis Robinson of that place. Mr. Wheeler has lately been ordained to the pastoral charge of the Baptist church in Newbury and Newbury-Port. Mass

On the 22d of November, ult the Rev Stephen Chapin, late Pastor of the Congregational church in Mont Vernon, (N. H.) was baptized in Boston, by the Pastor of the Second Baptist church.

Mr. Chapin was baptized in the morning of the Lord's-day, before public worship; after which he delivered a very solemn and animating discourse before the above named church and congregation. In the afternoon the Pastor addressed the congregation from the following words. Luke xviii. 28—30. "Lo, we have left all, and followed thee," &c. After which Mr. C— was admitted with the usual solemnities as a member of the church. While the Pastor was tendering him the right hand of fellowship, a glow of tenderness seemed to spread over the face of the whole assembly, and many faces were bathed in tears.

Few men in our times have made greater sacrifices to principle, than Mr. C. He has left all for Christ, for the sake of answering a good conscience towards God.

We do most cordially and affectionately recommend him to the churches of our denomination, as a man of piety, talents, and of correct sentiments.

Mr. Chapin graduated at Cambridge, 1804; has been Pastor of the above church for nine years, has been blessed within two years past, with an extensive revival of religion, among his people; and has been honourably dismissed by an ecclesiastical council.

DUTCH BAPTISTS.

Extract of a letter from the Rev T. Roberts of Bristol, to Mr. Ivimey, dated Hague (Holland) June, 1818.

I preached in Rotterdam twice, on the Lord's-day, in the Scotch church, which Mr. Angus procured for me, by introducing me to the clergyman.—The congregations were small, but very attentive. I have made particular inquiries concerning our denomination in this country. I am perfectly astonished at the indifference of the English Baptists to this body of people—they are upwards of 30,000 in number, very rich, and powerful; their ministers very learned, of various sentiments—some evangelical—others sadly degenerated. I have no doubt but much good might be done, at a little expense, if our denomination would exert themselves. I feel persuaded, that by prudent management, under a divine blessing, this immense body of Dutch Baptists might be brought into the field of missionary exertions. [*Eng. Bap. Mag.*

SETTING APART OF MISSIONARIES.

On Thursday, July 30, a public meeting was held at the Baptist meeting-house, Badcox-lane, Frome, (England) for the purpose of setting apart Messrs Christopher Kitching, and Thomas Godden, as missionaries to Jamaica.

Mr. Saffery, of Salisbury, delivered a serious and appropriate discourse, founded on Luke xiii 28—30.

In concluding, Mr. Saffery called on Mr. Kitching to give some account of the manner in which he had been led to devote himself to the service of Christ, as a missionary; and, to mention what those doctrines were, on which he meant to insist in the course of his future ministry. These questions were subsequently addressed to Mr. Godden, and were answered by each, in a manner highly satisfactory to the numerous congregation.

Mr. Kitching, it appeared, had been reclaimed from a course of vice and folly, through the instrumentality of a worthy minister of the Independent denomination, in the north of England. Under the auspices of this valuable friend, he was preparing to enter into connexion with the London Missionary Society, when his attention was arrested, by the account given in the Evangelical Magazine, of the alteration of sentiment, in Mrs. Judson and Rice, on the subject of believers' baptism. This induced him to pause, and finally, he was led to adopt the same views; soon after which he offered himself to the Baptist Missionary Society, and was sent to Bradford Academy, where he has been, for a considerable time, pursuing his studies under the direction of Dr. Steadman.

Mr. Godden stated, that, early in life, he had entered into the royal navy, and for several years experienced the usual vicissitudes attending that profession. His career was terminated, by a captivity of eight years duration, at Arras, in France, where he sustained great hardships, and saw many brave companions around him, sink under the pressure of their sufferings. Here, however, it pleased Him, who is wonderful in counsel and excellent in working, to deliver him from a yet more degrading captivity; and, in the best sense, to make him free indeed. This joyful change was effected, by means of a fellow-prisoner, who was accustomed to speak to them the words of salvation. Re-

leased, at length, by the conclusion of the war, he returned to his own country, united himself to the Baptist

church, at Newbury, and was soon after called by them to the work of the ministry. [*Eng. Bap. Mag.*

Ordinations, &c.

Ordained in Brookfield (Mass.) June 10th, 1818, Rev. John Chase to the pastoral care of the Baptist church in that town. Rev. Jonathan Going of Worcester, preached the sermon. Rev. George Angell of Southbridge, made the ordaining prayer. [There is an omission of the Charge in the account sent the Editors.] The Rev. Thomas Barrett of Grafton, gave the Right Hand of Fellowship, and the Rev. J. Boomer of Charlton, made the concluding prayer.

N. B. The church was constituted the day preceding. Mr. Angell preached, and Mr. Z. L. Leonard gave them the Right Hand of Fellowship.

Ordained at Bluehill, (Maine) Oct. 12th, 1818, Mr. William Johnson. Introductory prayer and sermon by Elder Phineas Pilsbury; sermon from Matthew x. 7. Ordaining prayer by Elder Amos Allen. Charge by Elder Pilsbury. Right Hand of Fellowship by Elder Benjamin Lord. The concluding prayer by Elder Lemuel Rich. The 72d psalm, 2d part, given out by the candidate. The concluding address and dismissal by Elder John Roundy.

Rev. Duncan Dunbar, formerly a Congregational minister, was recently baptized by Rev. Mr. Griffin, pastor of the Baptist church in St. John's, New-Brunswick, and soon after was publicly set apart to the work of an Evangelist. Elder Thomas Griffin introduced the services. Elder Elijah Eastabrooks prayed, and asked the usual questions—to these, satisfactory answers were returned. Elder Griffin then offered up the ordination prayer, accompanied with the imposition of hands, and Elder James Munro delivered a suitable discourse founded on Luke x. 2. and concluded with prayer.

The meeting was truly solemn; and it is hoped lasting effects will follow the many falling tears.

Meeting-house opened at St. Johns, N. B.

On the second Sabbath in July last, a new Meeting-House was opened at the above mentioned place. Sermons were preached by Elder T. Griffin, and collections made in aid of the expenses, amounting to upwards of 80 dollars. This church was first organized by Elder Henry Hale of Massachusetts in 1810; the number was then 14. Through the goodness of God they have increased to 70. The prospects of a continued increase are pleasing, and peace and harmony prevail amongst them.

Ordained at Londonderry, (Vt.) on the 10th of June last, Mr. Seth Ewer to the work of the gospel ministry. Rev. Joseph Elliot preached an appropriate sermon from 2 Tim. ii. 24. *The servant of the Lord must not strive, but be gentle, &c.* Rev. Joseph Elliot offered up the consecrating prayer, and laid on hands with the Presbytery. Rev. Aaron Lealand gave a solemn and able charge. Rev. Joel Manning gave the right hand of fellowship, and Rev. Benjamin I. Lane made the concluding prayer. The Lord crowned the season with his heavenly presence.

Ordained in Arlington on the 1st of July last, Dr. Isaac Brucklen, to the work of an evangelist, in the meeting-house, which, though large, was much crowded with an attentive assembly. Rev. Aaron Lealand preached an interesting sermon. Rev. Mr. Tinkhum, of Shaftsbury, made the consecrating prayer. Rev. Joseph Elliot gave the charge. Rev. Thomas Baker, of White Creek, gave the right hand of fellowship.

Ordained at Westmoreland, (N.H.) Rev. Simeon Chamberlain, jr. to the work of an evangelist, immediately preceding the business of the Dublin Association. Rev. George Withers

of Colerain, (Mass.) preached the sermon, from Titus ii 1 *But speak thou the things that become sound doctrine* Rev. Jeremiah Higbee made the consecrating prayer. Rev. Jonathan Goring of Worcester, gave the charge. Rev. Elijah Willard gave the right hand of fellowship. Rev. Benjamin I Lane made the concluding prayer. The services were well performed in the presence of a large and solemn assembly.

Ordained at Providence, (R. I.) in August last, the Rev. Benjamin C.

Grafton to the work of an evangelist. The Rev. Luther Baker, pastor of the second Baptist in Providence, preached. Rev. Mr Nelson, of Attleboro', offered up the consecrating prayer. Rev. Stephen Gano, Pastor of first church in Providence, delivered the charge, and Rev. David Benedict of Pawtucket, gave the right hand of fellowship. All the services were appropriate and interesting. Rev. Mr Grafton is now successfully labouring with the Baptist church in West-Cambridge. Mass.

Poetry.

THE NEW YEAR'S ADDRESS.

Mortals! time is swiftly flying!
Every minute well improve;
Mortals! every moment dying,
What attends your next remove?

Do you think of death with gladness,
Opening heaven with all its joys?
Or drive onward, (Oh! what madness!)
Grasping shadows, earthly toys?

Mortals! hear the admonition,
Which the gospel gives you now;
"Faith in Christ, sincere contrition,
"Seek, before you farther go!"

Mortals, if you slight the Saviour,
Cleaving still to worldly cares;
When at last you seek his favour,
Then, too late, may be your prayers.

When the gulf of black perdition
Spreads its horrors to your sight;
Oh! how hopeless your condition,
Sinking in eternal night!

Mortals! time is swiftly flying!
Every moment well improve;
Mortals! every moment dying,
Seek, O seek, a blest remove.

GAIUS.

MISSIONARY HYMN

FAR distant where the Ganges rolls
Along Hindostan's sultry plains,
See millions of immortal souls

Fast bound in sin and satan's chains!
Ah, christians! these have never known
The wonders of redeeming love;
Have never knelt at mercy's throne,
Nor sought for blessings from above.

To *idol gods* of wood and stone
Their blind devotions have been paid,
While the *true God* they have not known,
The God, who earth and all things made

Oh! let your fervent prayers ascend,
Oft wafted on devotion's breath,—

That Heav'n a pitying ear would lend,
And save their souls from endless death.

Then of your treasures freely give
To send the gospel message there,
That Hindoo tribes may hear and live,
While loud hosannas rend the air.

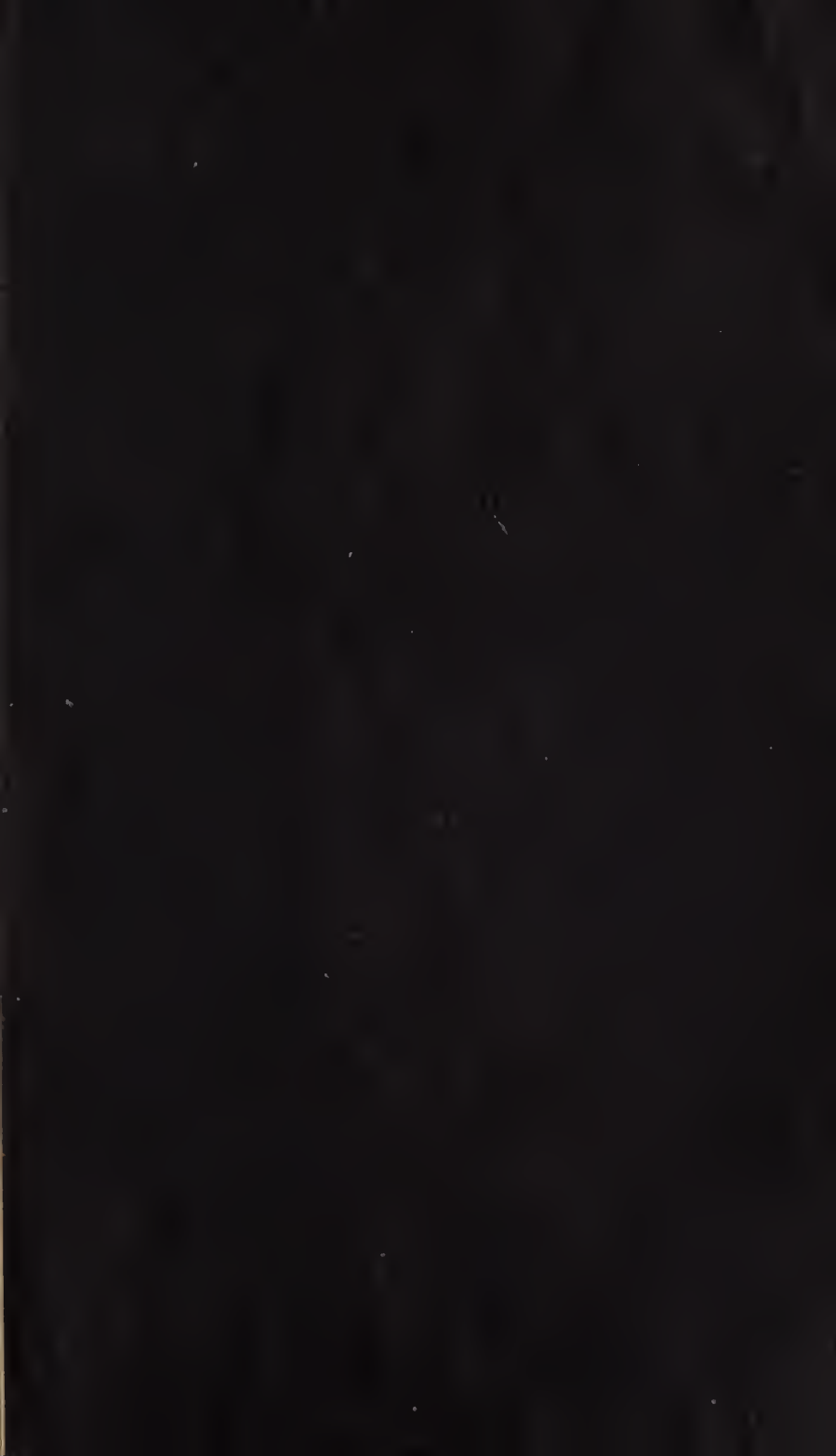
Hail! favor'd soldiers of the cross!
Whose labours and whose lives are
To rescue souls from endless loss [giv'n,
And point their trembling hopes to heav'n.

Tho' now almost alone ye stand,
Expos'd to slander and abuse,—
Yet sure a Saviour's last command
His followers dare not long refuse


To Correspondents.

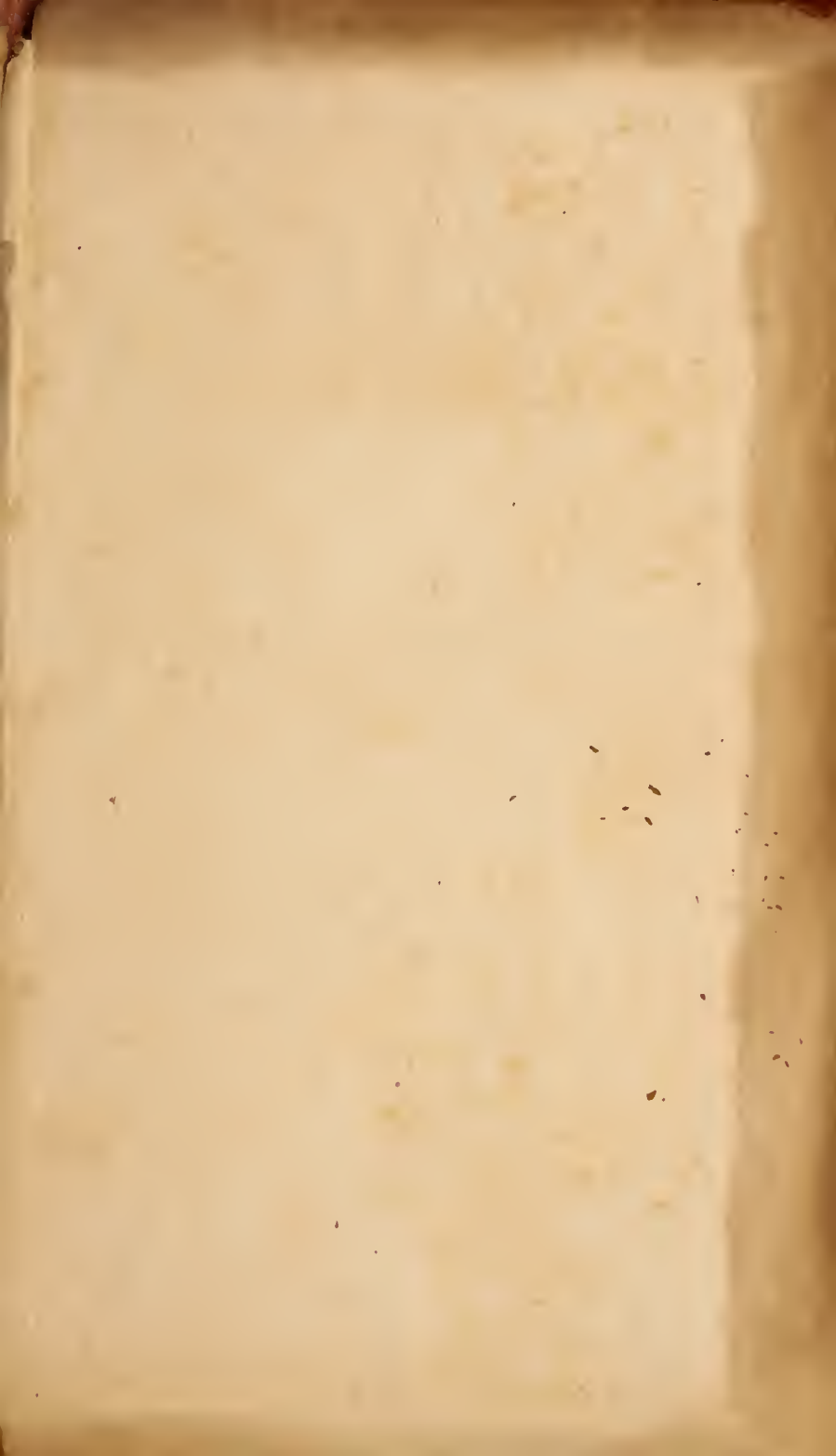
Imlac on Self-Examination has been received—also, a communication signed *Z*, and an account of a revival of religion in the city of New-York.

The rise and progress of the church in Acworth, N. H. and Poetry, signed *Quartus*, may be expected in our next.



Date Due

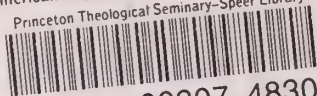
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